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THE JOURNAL OF THE MOSCOW PATRIARCHATE



Metropolitan Aleksiy of Tallinn and Estonia (with Bishop Feodosiy of Smolensk and Vyazma on his left and Bishop Nikon of Kaluga and Borovsk on his right) reading the Patriarch's Message in the Smolensk Cathedral of the Dormition on the occasion of the latter's 300 th anniversary, August 10, 1977



His Holiness Patriarch Pimen celebrating Divine Liturgy in the Dormition Cathedral at the Trinity-St. Sergiy Lavra on Holy Trinity Day, May 29, 1977



ICON OF ST. DANIIL, ORTHODOX GRAND DUKE OF MOSCOW

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

CONTENTS

Election of the Romanian Patriarch	2
Demise of the Primate of the Cypriot Orthodox Church	3
Patriarch Pimen's Message to Bishop Feodosiy of Smolensk and Vyazma	5
Metropolitan Aleksiy on the Draft of the New Soviet Constitution	6

CHURCH LIFE

Services Conducted by His Holiness Patriarch Pimen	10
Feast of the Invention of St. Sergiy's Relics	11
Patronal Feast in the Patriarchal Podvorye in Belgrade <i>by Archpriest Vasilii Tarasiev</i>	13
300th Anniversary of the Dormition Cathedral in Smolensk <i>by Bishop Feodosiy</i>	15
The Archpastor Meets His Mexican Flock <i>by Archpriest Julio Garcia</i>	20
Commemoration of Archbishop Luka <i>by Archpriests Vitaliy Karvovsky and Evgeniy Barshchevsky</i>	23
News from Dioceses	26

SERMONS

On the 300th Anniversary of the Smolensk Cathedral <i>by Metropolitan Aleksiy</i>	32
Before the Smolensk Icon of the Mother of God <i>by Bishop Nikon</i>	33
On Love <i>by Archbishop Mikhail</i>	34

PEACE MOVEMENT

Patriarch Pimen's Statement on the Neutron Bomb	35
Bucharest Session of the CPC International Secretariat (Communique)	36
Meeting of the CPC Commission on Women	37
Fourth Session of the CPC Commission on Antiracism	37
CPC Struggle against Racism <i>by N. Medvedev</i>	38
On the Atom-Bombing of Hiroshima and Nagasaki	40

ORTHODOX SISTER CHURCHES

Celebrations in the Bulgarian Podvorye in Moscow <i>by Father Georgiy Goncharov</i>	41
Collection of Patriarch Maksim's Articles and Speeches <i>by Archbishop Pitirim</i>	41
Celebrations in the Orthodox Church of Finland.	
Metropolitan Nikodim's Message	43
Consecration of the New Valaam Cathedral <i>by Archpriest Pavel Krasnotsvetov</i>	44
Georgian Church Calendar for 1977 <i>by V. Nikitin</i>	45
Orthodox Church Chronicle	42, 44, 49

CUMENA

Communique on the Visit of the US Episcopal Church Delegation	52
The 50th Anniversary of the Faith and Order Movement	54
The WCC Central Committee Session	56
Dialogue in Society <i>by Prof. N. A. Zabolotsky</i>	59
Chambesy Meeting of the Mixed Theological Commission of the Orthodox-Old Catholic Dialogue	68

THEOLOGY

St. Daniil, Grand Duke of Moscow <i>by A. Volgin</i>	69
--	----

LITURGICAL PRACTICE

Church Candles and Their Symbolism <i>by Prof. A. I. Georgievsky</i>	73
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BOOKS AND PUBLICATIONS

"The 1971 Local Council of the Russian Orthodox Church" (in English)	67
Patristics	76
The Translation of Orthodox Liturgical Texts <i>by Nikolai Ton</i>	77
Egyhazi Kronika <i>by Archpriest Ioann Babinets</i>	80

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Election of the Primate of the Romanian Orthodox Church

HIS BEATITUDE PATRIARCH JUSTIN OF ROMANIA

Cordially greeting Your Beloved Beatitude with election and enthronization to the Patriarchal Throne of the Romanian Orthodox Sister Church. Offering up our prayers at the Throne of the Most High to grant Your Beatitude health and strength of spirit for many years, for the good of the Holy Church of Christ, to strengthen brotherly relations between our two Local Sister Churches.

With sincere love in the Lord,

+**PIMEN, Patriarch of Moscow and All Russia**

June 17, 1977

HIS BEATITUDE PATRIARCH JUSTIN OF ALL ROMANIA

Your Beatitude, beloved Vladyka, with all my heart I congratulate you on your accession to the Holy Primatial Patriarchal Throne of Romania. With great love I recall the years of our close cooperation for the good of the Holy Church. Please accept my cordial wishes of health and salvation, and success in your manifold work and concern for the Church of Christ.

With sincere love and respect,

+**NIKODIM, Metropolitan of Leningrad and Novgorod**

June 16, 1977

HIS BEATITUDE PATRIARCH JUSTIN OF ROMANIA

Wholeheartedly wish Your Beatitude all the best and my cordial congratulations on your election and enthronization to the Primatial Throne of the Romanian Orthodox Sister Church. May the All-Merciful Lord grant you many years of life and glorious patriarchal service for the good of the Holy Romanian Church, for Holy Orthodoxy and to the joy of your Christian flock.

With sincere love in the Lord,

+**YUVENALIY, Metropolitan of Krutitsy and Kolomna,
Head of the Department of External Church Relations
of the Moscow Patriarchate**

June 17, 1977

Celebrations in Bucharest

On June 12, 1977, the ecclesiastical electoral commission elected His Eminence Metropolitan Justin of Moldova and Suceava to the widowed see of the Primate of the Romanian Orthodox Church. On June 18, the Decree of the President of the Socialist Republic of Romania confirming the election was solemnly presented to the Patriarch-elect.

On June 19, the enthronization of the

new Patriarch took place. The Holy Synod of the Russian Orthodox Church sent the following delegates: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation); Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Bishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and

odeacon Vladimir Nazarkin and L. Voskresensky, staff members of the DECR.

On the eve of the enthronization Patriarch-elect of Romania, His Beatitude Justin, received the delegations of the Local Orthodox Churches which had arrived for the celebrations. The enthronization of His Beatitude Patriarch Justin as the Archbishop of Bucharest, Metropolitan of Ungro-Walachia, and the Patriarch of the Romanian Orthodox Church took place on June 19, in the Cathedral of Sts. Constantine and Elena. Metropolitan Nicolae of Erdé read the Charter of Election. The Patriarch was then presented the in-

signias of his office: the white klobuk and patriarchal crozier. His Beatitude Patriarch Justin was congratulated by the heads of the Church delegations who had arrived for the celebrations. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, read the letter of greetings from His Holiness Patriarch Pimen of Moscow and All Russia (see the previous issue).

That same day His Beatitude Patriarch Justin gave a grand reception in honour of the participants in the enthronization celebrations, foreign guests, representatives of the local non-Orthodox confessions and other religious associations.

DECEASE OF THE PRIMATE OF THE ORTHODOX CHURCH OF CYPRUS

TELEGRAMS OF CONDOLENCE

The Holy Synod of the Orthodox Church of Cyprus

We are deeply moved by the tragic news of the demise of His Beatitude Archbishop Makarios of Cyprus. In our memory the bright image of the late Archbishop Makarios will remain forever as an outstanding ecclesiastical leader and statesman, a wise helmsman of the Church of Christ and the people of Cyprus. We express our heartfelt condolences to the Holy Synod of the Church of Cyprus and to all the people of Cyprus and pray to our Lord to grant rest to the soul of the departed in the mansions of the righteous. With love in the Lord,

+ **PIMEN, Patriarch
of Moscow and All Russia**

August 3, 1977

Expressing my deep condolences over the demise of His Beatitude Makarios, Primate and Ethnarch, to the Holy Synod, the Church Plenitude and to all the people of Cyprus. With love and reverence I bow before the coffin of

the departed and join in the common prayers for his eternal repose with all the saints in the mansions of the righteous.

+ **NIKODIM, Metropolitan
of Leningrad and Novgorod**

August 3, 1977

My deepest condolences to the Holy Synod of the Church of Cyprus and the fraternal people of Cyprus on the demise of His Beatitude Archbishop Makarios of Cyprus. Fervently praying for the repose of his radiant soul. My best wishes for peace and prosperity to the Cypriot people and the Holy Church of Cyprus.

With brotherly love,

+ **YUVENALIY, Metropolitan
of Krutitsy and Kolomna,
Head of the Department of
External Church Relations
of the Moscow Patriarchate**

August 3, 1977

On August 4, His Holiness Patriarch Pimen of Moscow and All Russia, accompanied by Bishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations; Archpriest Matfei Stadnyuk, secretary to His Holiness the Patriarch, and Archimandrite Trifon Krevsky went to the Embassy of the Republic of Cyprus and signed his name in the book of condolences. Then a panikhida was held in the embassy building for the late Primate of the Orthodox Church of Cyprus, His Beatitude Archbishop Makarios.

* * *

On August 5, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, a delegation of the Russian Orthodox Church departed for Cyprus to attend the funeral of His

Beatitude Archbishop Makarios. The delegation consisted of Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe and Archbishop Pitirim of Volokolamsk, Head of the Publishing Department. That same day, upon their arrival in Nicosia, Metropolitan Filaret and Archbishop Pitirim said the Lity for the Dead in the Cathedral of St. John the Divine by the bier. Afterwards Metropolitan Filaret and Archbishop Pitirim called at the archbishopric offices on behalf of His Holiness Patriarch Pimen and the Russian Orthodox Church expressed their deep condolences to Locum Tenens, Metropolitan Chrysostomos of Paphos, and through him to the Orthodox Church of Cyprus at the cease of His Beatitude Archbishop Makarios.

Funeral of His Beatitude Archbishop MAKARIOS, Primate of Orthodox Church of Cyprus, President of the Republic of Cyprus

On August 7, 1977, in the Cathedral of St. John the Divine, the Locum Tenens of the Archbishopric, Metropolitan Chrysostomos of Paphos, with the hierarchs of the Orthodox Church of Cyprus, celebrated Divine Liturgy, which was followed by the reading of the Lity for the Dead by the bier. All the members of the delegations from the Local Orthodox Churches attended the services.

On August 8, the body of the late Primate of the Orthodox Church of Cyprus, President of the Republic of Cyprus, His Beatitude Archbishop Makarios, was borne in procession from the Cathedral of St. John the Divine to the Annunciation Church, where the funeral service for Archbishop Makarios took place. Before the funeral office began Metropolitan Filaret and Archbishop Pitirim laid a wreath on behalf of the Russian Orthodox Church on the coffin. The funeral service was led by the Locum Tenens of the Archbishopric, Metropolitan Chrysostomos of Paphos. All the hierarchs of the Orthodox Church of Cyprus officiated with him.

Before Eternal Memory was said the

Locum Tenens of the Archbishopric, Metropolitan Chrysostomos delivered funeral oration. Then an oration was made by Mr. Spyros Kiprianou, Acting President of the Republic of Cyprus.

From the Annunciation Church the coffin was borne in procession to the cathedral of the Kykko monastery where the Lity for the Dead was said by the Locum Tenens of the Archbishopric, Metropolitan Chrysostomos.

After the Lity, according to the wish of His Beatitude Archbishop Makarios, his body was interred in the crypt of the Kykko monastery.

After the interment of His Beatitude Archbishop Makarios, there was a general repast at the Kykko monastery.

The delegation of the Russian Orthodox Church participated in the morning procession, and attended the funeral service, the Lity, and the interment of His Beatitude Archbishop Makarios.

On August 9, Metropolitan Filaret and Archbishop Pitirim paid a farewell visit to the Locum Tenens of the Archbishopric, Metropolitan Chrysostomos, and on the same day left for home.

To His Eminence Locum Tenens, Metropolitan CHRYSOSTOMOS of Paphos

osia, Cyprus

We have heard with profound emotion the report of our delegation—Metropolitan Filaret of Berlin and Central Europe and Archbishop Pitirim of Nikolamsk—on its return from the funeral of His Beatitude Archbishop Makarios III, Primate of the Orthodox Church of Cyprus and the President of the Republic of Cyprus, who has departed in God.

fervent prayers for the repose of the departed in the mansions of our Heavenly Father are being offered up in all the churches of the Russian Orthodox Church.

We thank Your Eminence for the attention accorded our delegation. We would like also to use this opportunity to express our hope that the Lord will

bless with peace and prosperity the beloved people of Cyprus, who were led so successfully along the path of independence and progress during the many years that Archbishop Makarios of blessed memory governed the country.

May the Lord strengthen Your Eminence, the hierarchs and the pious people of our beloved sister, the Orthodox Church of Cyprus, with which we are united by inseparable ties of mutual love in Christ.

With brotherly love in the Lord,

+PIMEN, Patriarch
of Moscow and All Russia

August 15, 1977

Message to Bishop FEODOSIY of Smolensk and Vyazma and to the Clergy and Parishioners of the Dormition Cathedral in Smolensk

Your Grace Bishop Feodosiy, beloved of the Lord, God-loving pastors, servants in church and the devout believers, with all my heart I congratulate you on the day of glorification of the Smolensk icon of the Mother of God "Hodegetria", and in the current year rejoice with you in the 300th anniversary of the founding of the Smolensk Cathedral church, dedicated to the glorious Dormition of the Theotokos, which shelters the great relic of our Church—the miraculous icon.

This House of the Mother of God belongs to the number of celebrated churches in our country. Towering above the city of Smolensk, it is visible for many miles. The cathedral is striking by its great size, the beauty of its iconostasis, its murals and interior ornament.

The cathedral stands in the place where an ancient church built by Vla-

dimir Monomakh towered for more than 500 years. In 1611 this cathedral was destroyed when the city's last three thousand defenders sheltered within determined not to surrender to the enemy who had turned Smolensk into a heap of rubble.

A small church stood there for a while. Then the foundation for a vast cathedral was laid in 1677, and today we are celebrating its 300th anniversary.

During this period the Cathedral of the Dormition was threatened with destruction more than once: both in the Patriotic War of 1812 and the Great Patriotic War of 1941-1945 when the city was destroyed, but through God's mercy the Smolensk cathedral was spared and to this day it remains the centre of spiritual life for the Russian Orthodox believers in Smolensk and the cathedral church for the Smolensk Diocese.

The history of the Smolensk cathedral, as that of the entire city of Smolensk, is inseparably linked with the history of our people, their patriotic feats and defence of the sacred boundaries of our country.

During my tenure as Administrator a. i. of the Smolensk Diocese in 1959, overwhelmed by the beauty and grandeur of the Smolensk cathedral and by the grace-bestowing presence of the icon of the Mother of God "Hodegetria" within its walls, I often prayed before the icon for the welfare of Her glorious cathedral. And I offer the same prayer today, summoning you to thank the Lord first of all for the preservation of this majestic cathedral through the trials of war storms over the course of the centuries.

Offer your fervent prayers to the Lord and to His Most Pure Mother,

that He may protect our Holy Church and our great country against war enemy invasion, and so that our people may live and work under peaceful conditions.

May She be the Immaculate Guide for all of you to the eternal Heavenly Home, and may She strengthen all hope in Her in spiritual perfection and virtue.

I invoke God's blessing upon all you who are glorifying today the Immaculate Guide and marking the 300th anniversary of the founding of Smolensk cathedral and wish you the Lord's bounteous and great mercy through the prayers of the Most Blessed Queen.

+PIMEN, Patriarch
of Moscow and All Russia

August 10, 1977,
Moscow

Metropolitan ALEKSIY of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the Draft of the New Constitution of the USSR

The Constitution is the fundamental law of every state, which determines its social and political systems, the election procedure, the principles of the organization and activity of the legislative and administrative bodies and the basic rights and duties of the citizens. The draft of the new Constitution has now been submitted for nationwide discussion, and we, churchmen, welcome it fully. In this interview, I, as the official spokesman for the Russian Orthodox Church, want to talk about the draft of the Constitution as a whole and also touch upon those items in it which guarantee Soviet believers freedom of conscience.

The Soviet Union has left behind a long and glorious path of socialist development, having stored a tremendous amount of experience in developing the Soviet society. As L. I. Brezhnev pointed out at the May plenary session of the CPSU Central Committee, one of the main new aspects in the draft of the Soviet Constitution is the broad-

ening and deepening of socialist democracy. It is given one of the central sections in the draft of the Constitution: The State and the Individual contains a legal and factual confirmation of the equality of citizens before the law—a principle, which has already been implemented in our country for many years,—“irrespective of one's social and property status, nation or race, sex, education, language, attitude to religion, type or character of occupation, domicile, or other particulars”. The equality of the citizens of the Soviet Union is “ensured in all fields of economic, political, social, and cultural life” (Article 34).

Article 39 directly guarantees: “Citizens of the USSR shall possess their entirety the social, economic, political and personal rights and freedoms proclaimed and guaranteed by the Constitution of the USSR and Soviet laws.”

All citizens of the Soviet Union are guaranteed the right to work,

health protection, material security in old age, housing, education, the enjoyment of cultural achievements and so on; all this expresses profound humanitarianism and concern of people.

Article 52 in the new Constitution reads: "Freedom of conscience, that is, the right to profess any religion and perform religious rites or not to profess any religion, and to conduct atheistic propaganda, shall be recognized for all citizens of the USSR. Incitement of hostility and hatred on religious grounds shall be prohibited. The Church in the USSR shall be separated from the State, and the School from the Church".

This article, compared to Article 124 of the Constitution which is now in operation, contains still broader and greater guarantees for Soviet citizens of full and unreserved freedom of conscience, and by virtue of this the Russian Orthodox Church and all other religious associations in the Soviet Union will have, as they did before, all the necessary conditions for a free realization of their mission, in accordance with Church Tradition.

Already in possession of beautiful churches, which have been let by the State to the religious associations free of charge, our Church can in case of need rent or build new houses of pray-

A free and unhindered conducting of divine services, preaching and the meeting of the believers' religious needs are characteristic of the life and activity of our Church. Our Church organizations have and can buy more means of transport, they can set up enterprises for producing candles, sacred vessels, vestments, icons and other requisites for divine services. The Moscow Patriarchate publishes journals, calendars, prayer books, Books of Holy Spirit, service books, and other literature. We have theological establishments, with of secondary and higher education, prepare ecclesiastical workers. The Church has her own pension fund which provides pensions and allowances for aged clergymen, their widows and orphans, and other Church employees. Church incomes are free of tax, and enough to keep the houses of prayer in splendid order, to pay the

clergy and church choirs. There are monasteries and convents in several dioceses.

The USSR legislation now too provides for the prohibition of provoking animosity and hatred because of religious beliefs. Article 52 in the draft of the new Constitution raises this prohibition to a constitutional principle.

I also want to draw attention to Article 58 of the draft, which establishes the right of citizens to lodge complaints against actions of officials with state organs and public organizations. And if these actions involve a violation of law, exceeding one's authority or the encroachment upon the rights of the citizens, they can be appealed against to the court in accordance with the legally established procedure.

An important aspect of the new Constitution is the connection between the implementation of the citizens' rights and freedoms, and the fulfilment by them of their civic duties; in the first place, their duty to obey the Constitution, the Soviet law, to respect the rules of the socialist community, to be worthy of the high dignity of a citizen of the USSR.

Discussing the draft of the Constitution, and giving it enthusiastic support, the Soviet people are fully aware of the fact that our state, while it guarantees and defends in every way the rights and legitimate interests of the citizens, also demands the strict observance of the civic duties of a Soviet citizen, the abiding by and the strengthening of the law, discipline and order.

The draft of the new Constitution of the USSR testifies to the deepening process of the democratization of our society; it agrees with the pledges made by the heads of 35 countries in Helsinki when they signed the 1975 Final Act.

It is full of meaning that the nationwide discussion of the draft and the passing of the new Constitution are taking place in the glorious year of the 60th anniversary of the Great October Socialist Revolution.

In conclusion I express confidence that all believers in our country will enthusiastically approve and support the draft of the new Constitution of the

USSR as it meets the interests of all strata of society and guarantees maximum freedom and rights to all citizens of the Land of the Soviets, including

the believers in our country, belonging to different Churches and religious associations.

August 17, 1977,

CHRONICLE

On June 20-24, 1977, in the Orthodox Centre of the Constantinople Patriarchate in Chambesey (near Geneva) the first meeting of the Inter-Orthodox Technical Theological Commission to prepare for the dialogue with the Roman Catholic Church was held. The meeting followed on a decision of the First Pre-Council Pan-Orthodox Conference. The participants in the meeting considered the aims of the forthcoming dialogue and also worked on elaborating a methodology for conducting it. The commission formulated the proposal concerning the themes of the dialogue's first stage. Metropolitan Parthenios of Carthage (Patriarchate of Alexandria) was elected the commission's chairman, Bishop Kirill of Vyborg (Patriarchate of Moscow)—its secretary. The Russian Orthodox Church was represented at the meeting by Bishop Kirill of Vyborg, Deputy Patriarchal Exarch to Western Europe and Rector of the Leningrad Theological Academy and Seminary, and G. N. Skobei, a staff member of the Department of External Church Relations.

* * *

On July 1-3, 1977, on their way to Colombo, Sri Lanka, Hieromonk Pedro Arrupe, Superior General of the Society of Jesus, and Hieromonk Parmananda Divarkar, Assistant General of the Society of Jesus, accompanied by Hieromonk Roman Žukek, a Jesuit professor at the Pontifical Oriental Institute in Rome, visited the Soviet Union. The guests were met at Moscow's Sheremet'yev Airport by Bishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and by Archpriest Nikolai Gundyayev, a professor at the Leningrad Theological Academy.

On July 2, the guests went to the Roman Catholic Church of St. Louis in Moscow and said Mass there, after which the rector, Father Stanisław Mażejka, gave a dinner in their honour. In the afternoon, the Reverend Father Pedro Arrupe and his companions visited the Patriarchal Cathedral of the Epiphany, the Church of the Resurrection in Sokolniki, and the Church of St. Pimen the Great.

In the morning of July 3, the guests went to the Church of the Dormition at the Novodevichy Convent where they attended Divine Liturgy celebrated by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External

Church Relations. After Liturgy, Metropolitan Yuvenaliy warmly welcomed the Reverend Father Pedro Arrupe. In response, the guest expressed his heartfelt gratitude and then preached a sermon on the Gospel theme. After the service, Metropolitan Yuvenaliy gave a reception in his chambers in honour of the guests.

In the evening, the Reverend Father Pedro Arrupe and his companions were received by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, who gave a dinner in their honour at his Moscow residence. Metropolitan Yuvenaliy and Bishop Khrizostom were also present at the dinner. The Reverend Father Pedro Arrupe and Hieromonk Divarkar left for Colombo that same day. On July 4, Hieromonk Roman Žukek left for Rome.

* * *

On July 1-14, 1977, the 10-member Japanese delegation of the Christian Peace Exchange Committee headed by the Rev. Keizo Osumi of the United Church of Christ in Japan visited the Soviet Union. The delegation stayed in Moscow, Leningrad, Kiev, Zagorsk, and Minsk and its members acquainted themselves with the religious and cultural life of these cities.

* * *

On July 5-23, 1977, the 14-member delegation of the Council of the Theological Seminaries of the United Presbyterian Church in the USA headed by Prof. Bruce Rigdon of the McCormick Theological Seminary visited the Soviet Union.

The guests were in Moscow, Kiev, Odessa, Zagorsk, and Leningrad and acquainted themselves with the religious and cultural life of these cities.

In Moscow the delegation was received by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

The guests were in Odessa on the feast of Sts. Peter and Paul and of the Kasperovskaya Icon of the Mother of God and were received by Metropolitan Sergiy of Odessa and Kherson. While there, the delegation also met the representatives of the teaching staff and students of the Odessa Theological Seminary.

In Zagorsk, in the Trinity-St. Sergiy Lavra, the Feast of St. Sergiy of Radonezh, the American guests attended the services; they vis-



ON OF THE PROTECTING VEIL OF THE MOST HOLY MOTHER OF GOD



His Holiness Patriarch Pimen, members of the Holy Synod and other hierarchs proceeding from Patriarchal Chambers to the cathedrals and churches in the Trinity-St. Sergiy Lavra for the celebration of Divine Liturgy. Below: His Holiness Patriarch Pimen and Bishop Simon of Ryazan (left) at Divine Liturgy in the Holy Trinity Cathedral (see "Feast of the Invention of St. Sergiy's Relics")



the Moscow Theological Academy and Seminary, acquainted themselves with the life of these institutions, met representatives of the academy staff, examined the exhibits in the academy's Church Archaeological Collection and were received by His Holiness Patriarch Pimen together with other delegates and pilgrims from abroad.

In Leningrad the delegation visited the theological schools, met representatives of their teaching staff and was received by their rector, Bishop Kirill of Vyborg, Deputy Patriarchal Exarch to Western Europe.

On July 22, Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations, gave a reception in Moscow in connection with the delegation's departure.

* * *

On July 13-23, 1977, Canon Raymond Goor, a winner of the International Lenin Prize "For the Promotion of Peace Among Nations", vice-chairman of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, visited the Soviet Union.

In Moscow the guest was received by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, at his chambers in the Novodevichy Convent.

From July 16 to 18, Canon Raymond Goor stayed in the Armenian SSR. On Sunday, July 17,

he attended the service in the cathedral church at Echmiadzin. His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, gave a dinner in honour of Canon Raymond Goor. The guest toured Yerevan and its suburbs.

From July 19 to 21, Canon R. Goor visited the Lithuanian SSR where he was the guest of Bishop German of Vilna and Lithuania. On July 20, he celebrated Mass in the Catholic Church of St. Theresa in which there is the Ostobramskaya icon of the Mother of God venerated alike by both Catholic and Orthodox believers. The guest saw the historical and cultural monuments of Lithuania's capital and also journeyed to Kaunas.

* * *

On July 14-19, 1977, in the Orthodox Centre of the Constantinople Patriarchate in Chambesy (near Geneva) a consultation on the problems of theological education was held under the auspices of the World Friendship Society of Orthodox Youth (Syndesmos). The Leningrad Theological Academy was represented by Hieromonk Markell Vetrov and Hieromonk Manuil Pavlov, students at the Ecumenical Institute in Bossey (near Geneva). At the invitation of the Syndesmos Board, Protopresbyter Prof. Vitaliy Borovoy took part in the consultation and read his report: "The Tasks Facing Orthodox Theological Education in Connection with the Ecumenical Movement".



His Eminence Archbishop Paul (left) and Archpriest Pavel Krasnotsvetov at the consecration of the Cathedral of the Transfiguration at the New Valaam monastery.

See p. 44



Services Conducted by His Holiness Patriarch PIMEN

JULY

July 21 (8), the Feast of the Kazan Icon of the Mother of God. On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany together with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Aleksiy of Krasnodar and the Kuban, Archbishop Pitirim of Volokolamsk as well as Bishops—Khrizostom of Kursk and Belgorod, Iov of Zarsk, Irinei of Serpukhov and Yuvenaliy of Voronezh and Lipetsk. On the day of the feast, His Holiness the Patriarch attended Divine Liturgy and partook of Holy Communion in the same cathedral. The Liturgy and All-Night Vigil were attended by Metropolitan Ireneos of Accra (Alexandrian Patriarchate).

July 23 (10), the Feast of the Deposition of the Robe of Our Lord Jesus Christ, the sixty-seventh birthday of His Holiness the Patriarch Pimen. On the eve, Patriarch attended All-Night Vigil, and on the feast day communicated during Divine Liturgy in the Domestic Chapel of St. Michael the Archangel at the patriarchal residence in Lukino, near Moscow.

On **July 31 (18)**, the ninth Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

Ceremonial welcome to His Holiness Patriarch Pimen by Russian hierarchs before the Patriarchal Chambers at the Trinity-St. Sergiy Lavra in the morning of July 18, 1977

AUGUST

On **August 1 (July 19)**, the Feast of the Invention of the Relics of St. Serafim of Sarov, Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. On the eve, His Holiness conducted All-Night Vigil with the reading of the Akathistos to St. Serafim in the Patriarchal Cathedral.

On **August 2 (July 20)**, the Feast of St. Elijah the Prophet, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.



The Feast of the Invention of the Relics of St. Sergiy

This celebration, which took place in the Trinity-St. Sergiy Lavra on July 17-18, 1977, was led by His Holiness Patriarch Pimen, the only Archimandrite of the Lavra.

The following hierarchs participated: Members of the Holy Synod—Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Yuvenaliy of Krutitsy and Kolomna, and Metropolitan Aleksey of Tallinn and Estonia; Metropolitan Ioann of Yaroslavl and Rostov, Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishops—Mstislav of Kirov and Slobodskoi, Aleksey of Krasnodar and the Kuban, Leontiy of Orenburg and Buzuluk, Gennadiy of Volokolamsk, Melkisedek of Leningrad and Saransk, Ioann of Kuibyshev and Syzran, Vladimir of Dmitrov, and Archbishop Donat Shchegolev; Bishops—Pimen of Saratov and Volgograd, Ioasaf of Rostov and Novocherkassk, Gedeon of Novosibirsk and

Barnaul, Serapion of Irkutsk and Chita, Maksim of Omsk and Tyumen, Khrizostom of Kursk and Belgorod, Simon of Ryazan and Kasimov, Viktorin of Tula and Belev, Iov of Zaraisk, Antony of Stavropol and Baku, Agafangel of Vinnitsa and Bratslav, Gleb of Orel and Bryansk, Varnava of Cheboksary and Chuvashia, and Isidor of Arkhangelsk and Kholmogory.

Members of the clergy, monks, and pilgrims from many dioceses of the Russian Orthodox Church, both in the Soviet Union and abroad; non-Orthodox guests, including the delegation of the Episcopal Church of the USA headed by its Presiding-Bishop John M. Allin; Orthodox pilgrims from the Patriarchate of Alexandria, from Austria, Bulgaria, Hungary, West Berlin, Canada, Morocco, the USA, France, and Switzerland were present at the Lavra.

The services were held in the Cathedral of the Holy Trinity before the shrine of St. Sergiy, in the Cathedral of the Dormition, and in the church be-





Russian believers, foreign pilgrims and other guests at the festal moleben in the Lavra square
July 18, 1977

neath it dedicated to All the Saints Who Shone Forth in the Land of Russia (His Holiness Patriarch Aleksey, whose hundredth birthday will be marked on November 9, 1977, is buried there), in the Refectory Church of St. Sergiy, and in the Church of the Protecting Veil of the Moscow Theological Academy.

On the eve of the feast, at 3 p. m. the Lavra's large bell sounded the beginning of Small Vespers with the reading of the Akathistos to St. Sergiy. At 6 p. m. the All-Night Vigil began, and the next day, on the feast day itself, two early Divine Liturgies were held followed by a late Liturgy led by an assembly of hierarchs.

His Holiness Patriarch Pimen conducted services in the Holy Trinity Cathedral. The All-Night Vigil and Divine Liturgy were led by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, in the academy Church of the Protecting Veil; by Metropolitan Yuvenaliy of Krutitsy and Kolomna—in the Cathedral of the Dor-

mition, and by Metropolitan Aleksey of Tallinn and Estonia—in the Refectory Church of St. Sergiy.

After the Liturgies in all the churches, the presiding hierarchs and the members of the clergy, to the accompaniment of the festive pealing of the bells joined in the solemn procession in the Lavra's square. A moleben was held by the assembly of the hierarchs and the clergy before the icon of St. Sergiy after which the archdeacon and the protodeacons led the singing "Many Years".

In the afternoon, His Holiness Patriarch Pimen gave a large reception in his Patriarchal Chambers at the Lavra, at which the hierarchs, representatives of the clergy, the brotherhood of the Lavra, and the Moscow theological schools, as well as guests from abroad were present. During the reception His Holiness Patriarch Pimen and Presiding Bishop John M. Allin exchanged warm greetings.

Patronal Feast in the Patriarchal Podvorye in Belgrade

At the request of Archpriest Vasilii Tarasiev, Dean of the Patriarchal Podvorye, His Holiness Patriarch German of Serbia celebrated Divine Liturgy in the podvorye church with the traditional religious procession on Holy Spirit Day, May 30, 1977. On the eve of the feast, All-Night Vigil was conducted by the Patriarch's vicar, Bishop Dr. Danilo of Marča, with members of the Belgrade clergy. The podvorye also marked the 20th anniversary of the hierarchal service of His Holiness Patriarch Pimen of Moscow and All Russia in its patronal feast.

On the day of the feast, His Holiness Patriarch German arrived at 9 a. m. and was met by the dean and churchyarden. To the sound of pealing bells His Holiness entered the church with due ceremonial procedure according to his patriarchal dignity. His Holiness's concelebrants were: Archpriest Prof. Viktor Tsarevsky; Archpriest Dr. Dušan Kašić, Rector of the St. Sava Seminary; Archpriest Vasilii Tarasiev; Archpriest Dr. Lazar Milin, professor at and Dean of the Theological Faculty; Archpriest Dr. Blagota Gardašević, professor at and Assistant Dean of the Theological Faculty; Archpriest Mile Milanović, Director of the Serbian Patriarchate; Archpriest Branko Savić, dean of the cathedral church; Archpriest Ratomir Milicević, Rector of St. Mark Church; Archpriest Velibor Pavlović, Rector of St. Nicholas Church; Archpriest Ezdinir Živković, Rector of the Church of St. Aleksandr Nevsky; Father Nikos Ioannidis (Hellenic Church); Hieromonk Damaskin Davidović (graduate of the Moscow Theological Academy); Protodeacon Georgiy Žunić, head of the Patriarch's cabinet; Protodeacon Prof. Vlastimir Džorić; Protodeacon Vlada Mikić; Protodeacon Momir Lečić, a member of the Patriarch's cabinet.

After the procession round the church, a thanksgiving moleben was said and gratitude expressed for the blessings bestowed upon His Holiness Patriarch Pimen. After the singing of "Many Years", Patriarch German blessed the worshippers and congratulated them on

the patronal feast, saying: "In twenty years a servant of God, the priest, administers Baptism, Matrimony and Holy Unction to a great number of people and bestows God's grace on them. This is even more true of hierarchs who ordain pastors. We should all pray to God that He fortify and aid His Holiness Patriarch Pimen in his labours; in marking the 20th anniversary of his consecration as bishop, we wish His Holiness many years to come!"

The dean thanked His Holiness Patriarch German for his prayers and warm wishes for Patriarch Pimen and said: "Your Holiness the Patriarch of the Serbian Church, today you have offered the Bloodless Sacrifice 'in all and for all'; you have offered fervent prayers for 'the blessings which the Lord has so abundantly bestowed upon His servant, Patriarch Pimen'; you have also offered prayers for all those who suffer; you have prayed the 'Holy Angel, that keepest guard over our despondent soul and passionate life' protect us; you have prayed for mercy, life, peace, and good health for all Christians, for Orthodox Christians; you have also prayed for those who, through Divine Providence, are about to depart into eternity, that they should have a Christian death, painless, dignified, and peaceful. We thank you, Your Holiness, for your prayers, love, and remembrance, and we hope that next year on this very day, the Feast of the Holy Spirit, we shall celebrate the 20th anniversary of Your Holiness' service on the ancient throne of the Serbian Patriarchs in this church. We wish you many years to come, Your Holiness!" After the "Many Years" was sung a second time, Patriarch German blessed the congregation and distributed the antidoron.

At noon luncheon was given by the dean in the podvorye. Among the guests was H. E. Ambassador Extraordinary and Plenipotentiary of the USSR to Yugoslavia, V. I. Stepakov; F. Ya. Gerasimov, Chief of the Protocol; Secretary A. G. Selivanov; Counsellor K. V. Logachev; Vladimir Stanojević, representative of the Commission on Religions of the Government of the

Socialist Republic of Serbia, Chairman of the Belgrade Community; the dean, assistant dean, rector, and professors of the Theological Faculty; Director of the Serbian Patriarchate; the archpriest-rectors, members of the church council, representatives of the Building Committee and employees of the podvorye, and other official guests. The reception took place in a warm, friendly atmosphere.

The dean Archpriest Vasilij Tarasiev, delivered the following welcoming speech: "This year * the Russian Orthodox Church is marking the 20th anniversary of His Holiness Patriarch Pimen's episcopal service. Patriarch Pimen's varied activities follow in the bright and glorious tradition of the Russian Orthodox Church, a tradition whose roots go far back in time: to always stand with the country's people. So it was that the clergy was in the front ranks during the Patriotic War of 1812, just as during the Great Patriotic War of 1941-1945 priests aided partisan detachments and the Russian Orthodox Church took a collection for the creation of the 'Dimitri Donskoi' tank column. We remember the dreadful bombings and the danger of being killed or crippled. Guided by the words of our Lord, *peace I leave with you, my peace I give unto you*, His Holiness Patriarch Pimen has continued this bright tradition of the Russian Orthodox Church and summoned all to peace, love, friendship, and mutual understanding. It is significant that this year—the year of Patriarch Pimen's jubilee—the the World Conference: Religious Workers for Lasting Peace, Disarmament, and Just Relations among Nations, is scheduled to meet in Moscow in June. The Serbian Orthodox Church headed by Patriarch German takes part in the peacemaking movement, as do other religions in Yugoslavia.

"As we raise our glasses to toast the health of His Holiness Patriarch Pimen, let us also wish for a successful outcome to this conference and let us wish His Holiness Patriarch German health and fortitude, for the Russian and Serbian Sister Churches go hand in hand. Let us wish them many years to come!"

* November 17, 1977.—Ed.

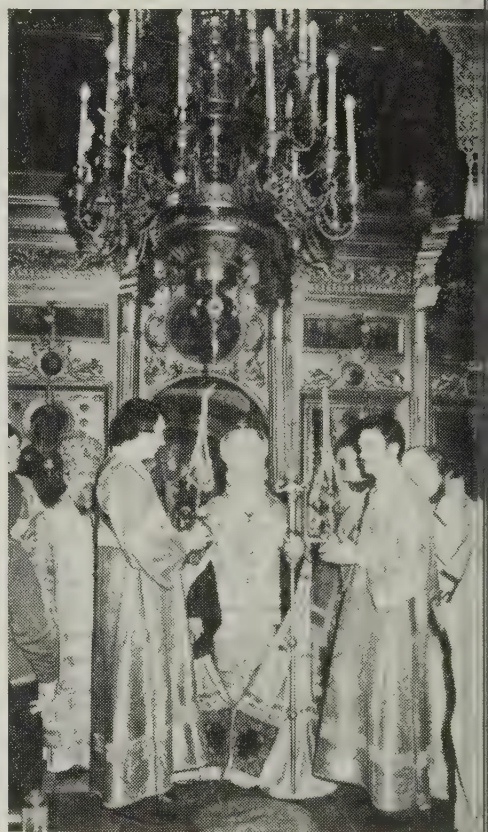
Led by the noted Belgrade opera singer Žarko Cveić the guests sang "Many Years".

The dean suggested drinking a glass of wine with the toast *živeli*, according to Serbian custom, to the health of the Soviet Ambassador and the representative of the Serbian Government. The ambassador thanked the dean for good wishes and welcoming speech.

After the reception, Ambassador V. Stepakov, his colleagues, and the other guests were shown round the podvorye church and examined ancient icon-cases of high artistic value, the carved oak iconostasis, vestments sewn with gems, pectoral insignia, ordered jubilee icons, and liturgical books.

Archpriest VASILIJ TARASIEV

Belgrade, Yugoslavia



His Holiness Patriarch Maksim of Bulgaria (centre) conducting a moleben in the Bulgarian Podvorye in Moscow, June 12, 1977

See p. 41



300th Anniversary of the Dormition Cathedral in Smolensk

PATRIARCHAL AWARDS

On the occasion of the 300th anniversary of the episcopal Cathedral of the Dormition in Smolensk, His Holiness awarded (resolution of July 26, 1977): the Order of St. Vladimir, 1st Class, to Bishop Feodosiy of Smolensk and Vyazma;

Patriarchal Certificates to Archpriest Viktor Nikitsky, Archpriest Ioann Khoshchevich, Archpriest Leonid Chekhoviy, Archpriest Feodor Bozhelko, Archpriest Prokopy Zhuk, Father Vasilii Nikolaichuk, Protodeacon Boris Gensitiy; Gennadiy Nikolayevich Kharitonov, director of the hierarchal choir; Sofia Nikolayevna Zhukova, chairman of the church council.

The Dormition Cathedral in Smolensk was awarded the Order of St. Vladimir, 1st Class, on the occasion of its 300th anniversary.

ANNIVERSARY CELEBRATIONS

The preparations for the anniversary of the Dormition Cathedral in Smolensk began in 1976, when Bishop Feodosiy of Smolensk and Vyazma asked for His Holiness Patriarch Pimen's blessing to hold anniversary celebrations. His Holiness inaugurated the anniversary celebrations by consecrating the antimension for the main altar. The holy antimension sent by Patriarch Pimen was solemnly laid on the holy altar on January 9, 1977, the third day of Christmas and the Feast of St. Stephen, Apostle and Protomartyr, thus commencing the anniversary year for the Smolensk believers.

In May 1977, an anniversary commission was set up which worked out the programme and fixed the date for the anniversary celebrations—August 9 and



Priests and deacons holding the festal moleben before the much-revered Smolensk icon of the Mother of God in the episcopal Cathedral of the Dormition on August 10, 1977. Below: representatives of many dioceses of the Russian Church at the festal service





Metropolitan Aleksey of Tallinn and Estonia reading the prayer to the Holy Theotokos at the solemn moleben held before the Smolensk icon of the Mother of God. Below: during the solemn service in the cathedral sanctuary



10, 1977, the Feast of the Appearance of the Smolensk Icon of the Mother of God "Hodegetria".

The church council, with His Grace Feodosiy's blessing, adopted the decision to commence a large-scale project in the washing of the icons and the gilding of the iconostasis. It was planned to complete this tremendous and complicated work within 5 or 6 years, beginning with the year of the anniversary.

The church council passed the decision to donate ten thousand roubles to the Soviet Peace Fund by the day of the 300th anniversary.

Throughout the year of the anniversary intensive repairs were carried out on the interior and exterior of the cathedral and of other buildings included in the ensemble of the cathedral mount. The work was successfully completed, so that the cathedral appeared in all its splendour on the day of its anniversary.

With His Holiness Patriarch Pimen's blessing, the church celebrations were led by the permanent member of the Holy Synod, Metropolitan Aleksiy of Tallinn and Estonia. With His Holiness's blessing, Bishop Nikon of Kaluga and Borovsk also attended the celebrations. Superintendent deans and rectors of other parishes in the Smolensk Diocese were invited and members of the clergy from many other dioceses attended as well. Among the honoured guests were M. F. Rusakov, former professor at the Leningrad Theological Academy, and staff members of the editorial board of *The Journal of the Moscow Patriarchate*, led by Archpriest Aleksandr Slozhenikin.

The anniversary celebrations started on August 7, 1977, Sunday evening. After an evening service, Bishop Feodosiy led a procession of the cathedral clergy from the sanctuary of the Hodegetria side-chapel to the burial vault. There, in the semi-darkness, by the ancient tombs, before the large candle lit for the commemoration of the dead, His Grace Feodosiy began reading the Holy Gospel, which was later continued by the clerics; the appointed lectors read the Psalms through the night.

On August 8, after the daily morning services, a Universal Panikhida was held for all the departed Orthodox

Christians; for soldiers who had their lives defending their Motherland, so many of them having been killed in the Smolensk land over the several centuries from the Mongolian Invasion; for the Smolensk metropolitans, archbishops, and bishops; all who had served and prayed in the cathedral; for the blessed builders, benefactors, donators and decorators of the holy temple.

On August 8, Metropolitan Aleksiy of Tallinn and Estonia and Bishop Nikon of Kaluga and Borovsk arrived in Smolensk.

On August 9, Metropolitan Aleksiy, as guest of Smolensk, paid a visit to the City Executive Committee where he met the administrators of the town.

Afterwards, Metropolitan Aleksiy, accompanied by Bishop Nikon and Bishop Feodosiy placed a wreath by the eternal flame on the common grave of the Soviet soldiers who had given up their lives defending the sacred borders of our Motherland. Fresh flowers were placed at the monument to the heroes of the 1812 Patriotic War and at the front wall, on the graves of the heroic defenders of Smolensk, killed in the Patriotic War.

At noon, a solemn meeting was held in the smaller Cathedral of the Epiphany. After a report on the history of the Smolensk cathedral, Metropolitan Aleksiy read out the Message of His Holiness to the Smolensk clergy and on the occasion of the Dormition Cathedral's anniversary [see p. 5].

Metropolitan Aleksiy in his speech warmly congratulated everyone on the occasion of the 300th anniversary of the Dormition Cathedral and on the awards bestowed by His Holiness to mark the outstanding events in the church life of the Smolensk Diocese. Metropolitan Aleksiy said that the city of Smolensk and the beautiful temple of the Dormition of the Most Holy Theotokos had suffered many enemy invasions over the past centuries. This small land is saturated with the blood of glorious and courageous defenders. It is highly significant, said His Holiness, that our celebrations are taking place in the days when the World Council has declared a week of peace against the new lethal weapons.



Reading the akathistos before the Smolensk icon of the Mother of God are (left to right) Bishop Nikon, Metropolitan Aleksey and Bishop Feodosiy, August 9, 1977

utron bomb. Metropolitan Aleksey spoke about the World Conference: Religious Workers for Lasting Peace, disarmament and Just Relations among Nations; about the unanimous determination of the representatives of the world's Churches and religions to work tirelessly for peace, disarmament and just relations among nations. His eminence expressed his firm belief that, led upon by His Holiness Patriarch Pimen, all the participants in the solemn meeting would voice their unanimous protest against the new lethal and terrible weapons of mass destruction. And that, in the same way as in winning the second Stockholm Appeal to end the arms race, they would fulfil their patriotic, Christian and civic duty. Speeches of greeting were delivered by Bishop Nikon and Father Aleksandr Sosnosky, of the Polish Orthodox Church; the latter spoke of the inviolable ties of friendship between the Russian Mother Church and her daughter, the Polish Orthodox Church.

The festive meeting ended with the singing of the prayer "It is meet..."

At 3 p. m., the ringing of the cathedral bell announced the commencement

of the akathistos before the revered Smolensk Hodegetria icon of the Mother of God in the Dormition Cathedral.

At 6 p. m. Metropolitan Aleksey and Bishops Nikon and Feodosiy officiated at All-Night Vigil, assisted by numerous clerics. The cathedral choir sang marvellously canticles by Arkhangelsky, Bortnyansky, Chesnokov. The Polyelaos then began. At the sound of the solemn "Praise the Name of the Lord" the hierarchs, priests and deacons came out of the sanctuary, wearing the blue, "Theotokos", vestments. The many thousands of worshippers humbly made the Sign of the Cross, offering their prayers to the "Smolensk Mother" Who had appeared on the battle field in the veil of smoke from the church censers and from the guns, Who had blessed our Motherland's faithful sons who fell fighting for the glory of the holy Russian land, the land of our fathers and forefathers.

On the day of the feast, August 10, at 5 a. m. for those fasting the first early Divine Liturgy was celebrated in the Hodegetria side-chapel, and at 7 a. m. a second Divine Liturgy was conducted. At 8.30 a. m. the blessing

The Archpastor Meets His Mexican Flock

Through God's gracious will and with His Holiness Patriarch Pimen's blessing on the evening of May 17, 1977, we met with great joy our archpastor, Acting Patriarchal Exarch to Central and South America, Archbishop Nikodim of Kharkov and Bogodukhov, once again on Mexican soil, at the Mexico City airport, accompanied by Protodeacon Vasiliy Dialog, member of the clergy of the Kharkov Cathedral of the Annunciation. The indefatigable envoy of our Mother, the Russian Orthodox Church, had come to us to wield his archpastoral word and love to strengthen our faith in the holy truth of the Gospel and to confirm us in the good Orthodox traditions. First of all, he gave us a beneficial example of service to the Holy Church, a testimony to Christian love for the Christian Churches, including profound respect for the Roman Catholic Church, which expressed our Church's sincere striving towards the longed-for unity.

The high guest went from the airport to the house of our active parishioner, Ladislao Chocon, who with great love had offered Archbishop Nikodim his house and generous filial services.

On the morning of May 18, Archbishop Nikodim paid an official visit to the Soviet Ambassador to Mexico, His Excellency Yu. I. Volsky, who gave His Eminence a lot of his time and attention. In the afternoon we saw the sights of Mexico City and visited several families of our parishioners.

In the evening, the engineer, Guillermo Hazbach, churchwarden of a parish in Nepantla, arranged for a visit to the museum of "Bellas Artes" where His Grace Nikodim had an opportunity to acquaint himself with the high culture of the Mexican people.

On Ascension Day, May 19, after the Divine service we visited the residence of the Apostolic Delegate of the Roman Catholic Church to Mexico and were warmly welcomed by the advisor, Monsignor Alberto Tricario. On the same day we paid a visit to Bishop Maximilian K. Torreblanca in the town of Nezahualcotl who kindly told His Grace Nikodim about the life of their Church and of their town. The majority of the town's population are Roman Catholics.

On our way back to Mexico City we stopped in at the house of our benefactor, the founder of our church in Nepantla, Dr. Micuelo Noriego, who

of water was held in the chapel over the well.

At 10 a. m. a solemn procession emerged from the diocesan administration offices and with the singing of hymns, proceeded across the courtyard to the cathedral. The archpastors vested in mantles were preceded by the officiants.

After the Communion Verse, Bishop Nikon delivered a sermon [see the Sermons section].

Usually on the patronal feast, after Liturgy, a festive moleben is said which is followed by a procession with the revered Hodegetria icon three times round the cathedral. But on that day because of the unexpectedly heavy rain, the revered icon of the Mother of God, which had already been mounted on special stretchers, was installed in the

middle of the cathedral, on the steps and the festive moleben was held in front of it in the presence of a large congregation and with the participation of the hierarchs and all the clergy. Metropolitan Aleksiy recited the Prayers to the Mother of God.

After the Dismissal and the singing of "Many Years" His Eminence delivered an address [see the Sermons section].

Bishop Feodosiy spoke in reply, thanked the visiting hierarchs and numerous priests and deacons who had taken part in the festal services and the laymen who had honoured the anniversary celebrations with their presence.

His Grace Feodosiy received congratulations and greetings from many hierarchs, clergymen and laymen, on the occasion of the anniversary.

Bishop FEODOSIY



Archpriest Julio Garcia, Acting Dean of the Patriarchal Parishes in Mexico, Archbishop Nikodim, Archpriest Serafimo Fuentes, the rector, Protodeacon Vasilii Dialog after Divine Liturgy held on the foundation of the Church of the Protecting Veil in Nepantla, Mexico, May 22, 1977

and donated the plot of land for the building of the new church and asked for prayers after his death. His pious family received His Grace with great warmth and cordiality. The master of the house, an artist, showed us his marvellous works, portraits of Mexicans. His Grace blessed the hospitable family and prayed God to grant them a long and happy life. Then Archbishop Nikodim was a guest in the house of his spiritual son, the author of this article, where relatives and guests had a pleasant chance of conversing with their archpastor.

On May 20, Archbishop Nikodim paid a visit to the Primate of the Roman Catholic Church in Mexico, His Eminence Dr. Miguel Dario Cardinal Miran-ya-Gómez, Archbishop of Mexico City. The hierarchs in a heart-to-heart talk told each other about the life of their Churches and peoples and exchanged souvenirs.

In the evening, the churchwarden Gu-ermo Hazbach and his hospitable wife, señora Lauhen F. Beach de Hazbach, gave an official dinner in their house in honour of the Russian Orthodox Church's envoy, it was attended by

their friends, our parishioners and other guests. "The warmth and cordiality of this wonderful Christian family, a family of hospitable Mexicans, will live long in our hearts," said Archbishop Nikodim parting with his kind and jovial hosts and their kin.

On Saturday, May 21, we left for Nepantla to hold a divine service in our church. On our way there we visited churches in several towns. Nepantla is 80 kilometres from the capital in one of the most picturesque parts of Mexico. The sights of interest in this region are the summits of the two ancient volcanoes, Popocatepetl and Iztaccihuatl, which reach beyond the clouds and are always covered with snow. In the evening, after divine service, the churchwarden, G. Hazbach, gave a dinner in his country house. After dinner, a devout parishioner, Angelina Zabelyaka, offered her house for the archpastor to rest in. This woman, respected by everyone, gives all her energy and care to the Church of God.

On May 22, the seventh Sunday after Easter, the Feast of the Translation of St. Nicholas's Relics, His Grace Nikodim, assisted by Father Julio Garcia,

Acting Dean of the Patriarchal Parishes in Mexico; Father Serafimo Fuentes, Rector of the Church of the Protecting Veil in Nepantla, and Protodeacon Vasilii Diolog, celebrated Divine Liturgy in the open air, on the foundation of a new church. At the Lesser Entrance with the blessing of His Holiness Patriarch Pimen, His Grace Nikodim raised Father Serafimo and Father Julio to the rank of archpriest. Many of our parishioners and Roman Catholics, both local and from other towns, attended the divine service; there were also members of the Soviet Embassy in Mexico.

After the reading of the Gospel lesson, Archbishop Nikodim delivered a sermon on "The Meaning of God's Church in the Cause of Salvation" (to be given in *JMP*, No. 11.—Ed.).

Father Julio and Father Serafimo, on their own behalf and on behalf of all the parishioners, thanked His Grace warmly for his archpastoral work and his paternal care of his Mexican flock. "Your Grace," said Father Julio, "has warmed us, your spiritual children, strengthened us for further service of God and to the people, encouraged us for the feat of faith in the name of truth and peace on earth."

Then Archbishop Nikodim addressed all those present at the divine service, saying: "Beloved fathers, brothers and sisters, I cannot find words to express my archpastoral gratitude to you for the filial warmth with which you welcomed us and looked after us so painstakingly and received us in your homes so hospitably.

"My heart is filled with gratitude to God for the purity of your faith and Christian conscience, for your spiritual striving towards moral truth—humanitarianism, which is the sacred basis of the life of a Christian in his service of God and to his people.

"I invoke the Lord's blessing upon your labours in the cause of the building of the new church, so that you may under the grace-endowed protection of God's Mother, in Whose care you place your holy temple, complete the building successfully and consecrate the new house of prayer with the feat of faith to the glory of God and your own salvation.

"Meanwhile, though far from you, will always be with you, my spiritual children, in my prayers, of which I assure you upon my archpastor's word.

"My beloved, as your beautiful, ever blossoming land, remain for ever beautiful in virtue, truth and the feat of faith, in establishing God's peace on earth. May the Lord of peace and love preserve you and all Mexican people in peace, well-being and His Divine Love!"

After the divine service, Señor Laoslao Chocon, a member of our community in Nepantla, gave a festive dinner in honour of our dear guest in the garden of his summer house. About 110 guests attended: local parishioners and visitors from other towns—Mexico City, Nepantla, Carnavaca, Cordoba and others. The dinner was truly a feast of love and spiritual joy, for all those present enjoyed the company of their archpastor and spiritual father. Father Sergiy arrived from Carnavaca to greet the high guest together with his students of the local university. The students, members of a string band, performed folk songs and cantatas during the dinner.

All those sitting at the festive table seemed to be one single family, where neither time nor space can separate, and this instant of paschal joy was a guarantee of true love uniting people through faith in our Lord Jesus Christ into a single brotherhood and inspiring them for the feat of serving peace, goodness and justice for the sake of brotherhood and Divine Truth among men.

On May 23, Monday, our dear guest, having invoked God's blessing upon our flock and upon the whole peace-loving Mexican people, wished us peace, well-being and God's help in everything we left for his homeland.

The edifying words with which our archpastor enriched us, as well as his lofty attention accorded us by His Holiness the Patriarch and our father Pimen, unexpected both by Father Serafimo and me, in awarding us the rank of archpriest, will for ever remain sacred and indelible in our memory.

The honour accorded us does not refer to us, clergymen, alone, but also

Commemoration of Archbishop Luka

(1877-1961)

May 10 (April 27), 1977, was the hundredth anniversary of the birth of Archbishop Luka of Simferopol and the Crimea, honorary member of the Moscow Theological Academy,* Doctor of Medicine, a noted scholar, surgeon, and prize-winner.

Archbishop Luka passed away in Simferopol on June 11, 1961.

Archbishop Luka died a truly Christian death, painless, unblemished by shame, and at peace with his Maker. His death deeply moved not only his own flock, but all those who knew him. Practically the entire city came to pay their last respects to the archbishop, as well as the inhabitants of all the surrounding villages, and people of many nationalities gathered round his coffin. On all sides people could be heard weeping, and saying through their tears: "We are burying a great man, a noted scientist, a doctor, our spiritual teacher and benefactor, our archpastor and father." The procession from the cathedral to the cemetery Church of All Saints where the archbishop was laid to rest, a distance of one kilometre, took several hours. The funeral service was conducted by Bishop Mikhail, then administering the Tambov Diocese (now Archbishop of Tambov), with many

members of the clergy of the Simferopol and other dioceses.

The radiant image of Archbishop Luka is still alive in the hearts of his flock. Anyone who ever heard his inspired sermons will remember for ever the message they contained. The flame of their love for the archbishop burns to this day: fresh flowers can be seen on his grave all the year round, and a lampada burns constantly.

Archbishop Leontiy of Simferopol and the Crimea holds panikhidas on the day of the archbishop's death, his name day, on Radonitsa, and other days.

On May 10, 1977, the one-hundredth anniversary of the archbishop's birth, Archbishop Leontiy attended Divine Liturgy in the Church of All Saints in Simferopol, near which Vladyka Luka is buried. After the service, Archbishop Leontiy, together with the local clergy said a panikhida at the grave of the archbishop, which was attended by large numbers of believers.

The dean of the Tambov episcopal cathedral, Archpriest Nikolai Stepanov, took part in the celebration of Divine Liturgy and the panikhida. Archpriest Nikolai Stepanov was sent to Simferopol by Archbishop Mikhail of Tambov and Michurinsk to honour the memory of Archbishop Luka, who had guided the Tambov flock from 1944 to 1945. On behalf of Archbishop Mikhail, Archpriest Nikolai Stepanov placed a wreath on the grave.

Archpriest **VITALIY KARVOVSKY**
Simferopol

* Elected on December 24, 1954. For more about Archbishop Luka see the obituary in JMP, 1961, No. 8, pp. 35-38 (in Russian), and the review of his scientific and theological work in JMP, 1977, No. 4, p. 70 — Ed.

the feat of faith and Christian love of our brothers, our fellow countrymen. As for us, priests, the great paternal love obliges us to zealously fulfil our lofty pastoral duties.

We asked our archpastor who was leaving our land, the land of Anaguas, to accept our filial love unto his heart so that the Lord, by virtue of the hierarchy's prayers, may not forget us in our everyday needs and strengthen us for the fulfilment of the mission assigned to us. We asked the archpastor

to be the mediator between us and the Mother Church in her care for the Mexican flock; we asked him to give her our filial wishes of happiness and well-being, so that the Lord through His Divine Peace may always reign over your people, and that we may all in peace and unanimity of ideas, "with one mind and one mouth", glorify the Name of the Lord and His Most Pure Mother.

Archpriest **JULIO GARCIA**,
Acting Dean of the
Patriarchal Parishes in Mexico

Every member of the clergy of our Church counted it a great honour to talk with Archbishop Luka, to receive his blessing, or to concelebrate Divine Liturgy with him.

I would like to record my own memories of my meeting with the archbishop, which took place in Alushta by a happy confluence of circumstances.

The late Bishop Innokentiy of Kirovograd and Nikolaev was appointed in 1958 to participate in an episcopal consecration, and I accompanied him to Odessa in my capacity as diocesan secretary. His Holiness Patriarch Aleksiy led the celebration of Divine Liturgy.

That same day His Holiness Patriarch Aleksiy dispatched Bishop Innokentiy and myself to Archbishop Luka in Simferopol on ecclesiastical affairs. We already knew at that time that His Grace Archbishop Luka, who had previously been blind in one eye, had now lost the sight of his second eye, too.

We reached Simferopol in our diocesan car the following morning, on the eve of the Feast of the Transfiguration. We did not find the archbishop at home: he was staying in the small cottage he rented in the town of Alushta. We were invited to refresh ourselves with a glass of tea at the archbishop's home. Archbishop Luka lived in an extremely modest flat on the second floor, consisting of two small rooms. One room served as his cell, and the other, which did duty as reception room, dining room and office, was fitted with shelves along all four walls from floor to ceiling; they were filled with books—the archbishop's private library.

After tea we set off for Alushta, to the small cottage outside the town by the sea where Archbishop Luka spent his summers. Here he also lived in two small rooms. I remember how we ate a modest lunch and supper in the open air, in the small garden in front of the house. Archbishop Luka lived in Alushta with only one servant. His diocesan secretary came to Alushta to deliver his report every other day. The archbishop took a keen interest in all diocesan affairs. We attended the delivery of one of these reports and marvelled at His Grace's memory, at his up-to-

date knowledge, his practical acumen and his remarkable ability to make the correct decision.

We immediately noticed that Archbishop Luka walked about his cottage yard and garden without the aid of a stick. He fetched the things he needed, put out the plates, helped himself to food, took down the books he required from the shelf, and so on. He questioned Bishop Innokentiy in great detail about the Kirovograd Diocese, about our journey to Odessa, about the service celebrated by His Holiness the Patriarch, and about the consecration we had attended.

In Alushta, Archbishop Luka no longer received patients. As a doctor he was a fine diagnostician, and was able to pinpoint the source of a disease. We heard that the local polyclinics sometimes sent their most serious cases to the blind professor for a diagnosis. One day a couple brought their sick son to see him. The archbishop, having examined him with his hands, gave correct diagnosis of his sickness, then requested the boy to be taken out of the room and called the parents and said to them: "Trust in the Lord, I have to tell you the truth: before ten days, have passed your son will have departed from you for the Kingdom of Heaven." Everything happened exactly as the archbishop had predicted.

On the evening of August 18, we set off for All-Night Vigil in the Alushta church. The two archpastors received a ceremonious welcome. Archbishop Luka walked unaided, orienting himself, it seemed, by the sound of Bishop Innokentiy's footsteps. The archbishop took the holy cross from the rector, and held it out for His Grace Bishop Innokentiy, and then us, to kiss.

The festive Vigil service began. His Grace Archbishop Luka recited the Prayers of Light sotto voce, from memory, although a service book was held before him, and he ran his fingers over it from time to time. Bishop Innokentiy said the lity, and the two archpastors read the polyelaos together. The chanting of the entire church was performed by Archbishop Luka, who was helped up the stairs, and round some of the corners by the hypodeacons. Archbishop Luka also read the festal Gospel les-



Archbishop Leontiy with members of the clergy after the panikhida held at the grave of Archbishop Luka on his hundredth birthday, May 10, 1977

on, without a single mistake, occasionally running his fingers over the text, which, moreover, was not in Braille, but in normal print. Bishop Innokenty did the anointing with holy oil, but Archbishop Luka anointed the members of the clergy: he put out his hand and gently touched each of them before anointing them exactly in the centre of their foreheads.

At the Vigil service, His Grace Archbishop Luka attended to every word of every prayer and hymn. He became entirely engrossed in prayer, and in his spirit was no longer standing on earth but in Heaven, by God's Throne.

In the morning the archpastors came to the church to celebrate Divine Liturgy. The church thronged with believers, whose numbers included many vacationists. As he had the day before, the archbishop alighted unaided from his car and made for the entrance to the church, striding firmly along the carpet rolled out for him. Then he listened to and recited the Entrance Prayer, and kissed the icons. Anyone who did not know about the archbishop's blindness would not for a moment

have suspected that Divine Liturgy was being celebrated by a blind man. Archbishop Luka carefully touched the discus, and correctly blessed the Holy Gifts upon their transubstantiation, without brushing against them with either his hand or his vestments. He recited all the secret prayers from memory and only twice ran his finger along the text in the service book. His Grace communicated himself, and gave communion to the officiants. We beheld all this as a manifestation of God's leadership, opening the eyes of the blind.

Archbishop Luka himself folded up the holy antimenson, and concluded the Liturgy. Before the Dismissal he came out to the people to deliver a sermon. The entire church froze in expectation. His Grace began his sermon with an account of the story of the Feast of the Transfiguration, and went on to talk of the illumination of all believers with Divine Light, as of Tabor. His Grace stressed that the believer, who loves God and has dedicated himself to Him, can never be blind, for he is illumined by the special Light of God, which gives him special vision



Metropolitan Nikodim of Leningrad and Novgorod ordaining Vyacheslav Koshchuk (4th year pupil of the LTS) to the diaconate in the Pargolovo Church of the Saviour in Leningrad, March 2, 1977

Diocese of Leningrad

In January-March 1977, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, held divine services in the episcopal Cathedral of St. Nicholas and the Epiphany, the Holy Trinity Cathedral at the St. Aleksandr Nevsky Lavra, the Church of St. John the Divine attached to the Leningrad Theological Academy and Seminary and the Domestic Chapel of the Dormition at the metropolitan's residence in Leningrad.

On February 24, Thursday of the first week in Lent, His Eminence read St. Andrew of

Crete's Penitential Canon in the Transfiguration Cathedral in Leningrad.

On February 26, Saturday, the eve of the first Sunday in Lent, the Triumph of Orthodoxy, Metropolitan Nikodim officiated at All-Night Vigil in St. Vladimir Cathedral in Leningrad.

On March 2, Wednesday of the second week in Lent, His Eminence celebrated the Liturgy of the Presanctified Gifts in the Pargolovo Church of the Saviour in Shuvalovo, Leningrad, and on Friday of the same week, March 4, in the Church of St. Job the Righteous at the Volkovo Cemetery in Leningrad.

and a special joy in our Lord Jesus Christ. He illustrated his sermon with quotations from the Holy Scriptures, citing the different books, chapters and verses, which were then read out by the rector, who stood at the Vladyka's side. Each word pronounced by the preacher was filled with his deep conviction, faith and dedication to the will of God. The sound of weeping could be heard on all sides. The archbishop's

words fell like ripe seeds that penetrated deep into the souls of the worshippers. Each felt himself a new person after listening to this sermon, so full of spiritual strength and faith.

We spent one more day in Alusha with Archbishop Luka, August 20, after which we regretfully took leave of our hospitable host.

Archpriest **EVGENIY BARSHCHEVSKIY**
Cherkassy

On Saturday, March 5, and on the second Sunday in Lent, March 6, Vlyadka Nikodim conducted services in the Church of the Smolensk Icon of the Mother of God in Leningrad.

On March 13, the third Sunday in Lent, the veneration of the Holy Cross, the Vlyadka celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in the village of Opoeye, Kingisepp District, Leningrad Region.

On March 20, the fourth Sunday in Lent, His Eminence read the Passion Office in the Cathedral of the Transfiguration and two days later, in the Feast of the Forty Martyrs of Sebastia, celebrated the Liturgy of the Presanctified Gifts in the Church of St. Serafim (both in Leningrad).

On March 23, Wednesday of the fifth week in Lent, Vlyadka Nikodim celebrated the Liturgy of the Presanctified Gifts in the Holy Trinity Church (popularly known as "Kulich i Paskha") and two days later, on Friday, in the Church of St. Demetrius of Thessalonica, in Kolomyagi, Leningrad.

On March 27, the fifth Sunday in Lent, the Vlyadka read the Passion Office in St. Vladimir Cathedral in Leningrad. At divine services Metropolitan Nikodim delivered homilies.

Bishop Meliton of Tikhvin, Vicar of the Leningrad Diocese, also conducted services in the Leningrad churches.

Diocese of Chernigov

On September 21, the Feast of the Nativity of the Blessed Virgin, Archbishop Antony of Chernigov and Nezhin celebrated Divine Liturgy in the village church of Khibalovka, Kulikovka District, on the occasion of its patronal feast. His Grace was welcomed by the members of the church council and the rector, Starets Archimandrite Nikifor Akhrameyev, greeted him with a short address. A festal procession was led round the church and "Many Years" sung. Vlyadka Antony delivered a homily on the theme of the feast and blessed the worshippers.

September 22 is the Feast of the Invention and Translation of the Relics of St. Feodosiy, Archbishop of Chernigov. On its eve Vlyadka Antony officiated at All-Night Vigil in the episcopal Cathedral of the Resurrection in Chernigov. He was assisted at the service by superintendent deans and other members of the diocesan clergy. The Akathistos to St. Feodosiy was sung by all the worshippers present. On



Archbishop Antony of Chernigov and Nezhin celebrating festal Divine Liturgy in the parish of Khibalovka Village, September 21, 1976

the feast day itself the Vladyka conducted Divine Liturgy with many concelebrants. A sermon was delivered by Archpriest Mikhail Isakov, Superintendent Dean of the Mena Church District. The thanksgiving moleben was followed by the singing of "Many Years".

In August and September, Archbishop Antoni devoted two weeks of his vacation to inspecting diocesan parishes. He exhorted the rectors of the churches telling them to carry out their ministry with the diligence befitting their divine calling; he urged the members of the church councils and believers to contribute their mite to the common cause of peace and brotherhood among men. Everywhere members of the clergy and laity cordially thanked their archpastor for his visit to them and his paternal admonition.

On October 3, the 16th Sunday after Pentecost, the Vladyka celebrated Divine Liturgy (after officiating at All-Night Vigil on the eve) before a large congregation in the Resurrection Prayerhouse in the district town of Ichnya, Chernigov Region; his concelebrants were Archpriest Aleksandr Navrotsky, Superintendent Dean of the Priluki Church District, and the rector, Father Aleksandr Burlyuk. Two choirs enhanced the service with their mellifluous singing. At the ceremonial welcome accorded him the Vladyka was greeted by the rector and members of the church council.

During All-Night Vigil His Grace anointed the worshippers with holy oil; after the service he delivered a sermon and thanked the congregation for the common prayers, the rector and the church council for their work for the good of the parish; and the choristers for their devout singing. Then he blessed the believers as they came up to him.

That same day, Sunday, Archbishop Antoni, accompanied by the members of the clergy, laid a wreath at the foot of the monument erected in Ichnya to the warriors who fell on the battlefields of the Great Patriotic War.

On October 9, the Feast of St. John the Divine, His Grace celebrated Divine Liturgy in the cathedral church and ordained Ioann Gaidaenko, the cathedral's psalm-reader, deacon. The Vladyka warmly congratulated the newly ordained and offered him his best wishes on the occasion of his name day.

Diocese of Novgorod

On January 14, 1977, the Feast of the Circumcision of Our Lord and the Feast of St. Basil the Great, His Eminence Metropolitan Nikodim of Leningrad and Novgorod, celebrated Divine

Liturgy (after officiating at All-Night Vigil on the eve) in the Church of St. Philip the Apostle in Novgorod.

In the above church, His Eminence officiated at All-Night Vigil on Saturday, January 15, and Divine Liturgy on the 31st Sunday after Pentecost, January 16. In the Church of St. Philip Metropolitan Nikodim held also the following festive services: All-Night Vigil on Saturday (February 12); Divine Liturgy and Vespers with the Akathistos to St. Nikita of Novgorod on Meat-Fare Sunday, of the Last Judgement (February 13); All-Night Vigil on February 14; Divine Liturgy on the Feast of the Presentation of the Lord (February 15); the Liturgy of the Presanctified Gifts on Wednesday of the sixth week in Lent, and on the Feast of St. Alexius the Man of God (March 30).

Bishop Meliton of Tikhvin, Vicar of the Leningrad Diocese, also conducted divine services in the Church of St. Philip the Apostle in Novgorod.

Diocese of Simferopol

On the Feast of the Nativity of Christ, January 7, 1977, Archbishop Leontiy of Simferopol and the Crimea celebrated Divine Liturgy in the episcopal Cathedral of the Holy Trinity in Simferopol. After the Liturgy, His Grace greeted the parishioners with the joy of the feast and thanked the churchwarden Pyotr Aleksandrovich Pashkevich for his conscientious effort at decorating the cathedral.

On January 8, the Synaxis of the Most Holy Theotokos, Vladyka Leontiy celebrated Divine Liturgy in the All Saints Church in Simferopol where he was cordially welcomed by the worshippers who thronged the church. After the Gospel lesson the Vladyka read out the Christmas Message from Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and when the Liturgy was over, congratulated the believers on the feast and proffered them the cross to kiss.

On January 9, the Sunday after Christmas, Archbishop Leontiy celebrated Divine Liturgy in the Cathedral of St. Aleksandr Nevsky in Yalta. After the Communion Verse, the deacon Archpriest Nikolai Dzichkovsky, read the Christmas Message from His Eminence Filaret. After the moleben, Vladyka Leontiy greeted the worshippers with the joy of the feast and called on them to have peace in their hearts and to make peace with their relatives and neighbours.

January 14 (the Feast of the Circumcision of Our Lord and the Feast of St. Basil the Great) marked the 15th anniversary of Vladyka Leon



Archbishop Leontiy of Simferopol and the Crimea presenting vestments to the newly-ordained priest, Tikhon Dubin, February 9, 1977

ty's consecration and on that day, in the cathedral church adorned with flowers, His Grace celebrated Divine Liturgy. Members of the clergy from Simferopol and Dnepropetrovsk dioceses (the Vladyka is the administrator a. i. of the latter), numerous parishioners as well as members of the church council wholeheartedly offered their archpastor their best wishes. After the thanksgiving moleben was said and "Many Years" sung, the dean, Archpriest Georgiy Severin, Archimandrite Kallinik, Superintendent Dean of the Zaporozhe Church District, Archpriest Konstantin Ogienko and Archpriest Andronik Kokhno, secretary of the diocesan

board, cordially congratulated the Vladyka on this auspicious date. His Grace thanked the congregation for their good wishes and their prayers, then, while the choir sang, he blessed the worshippers and proffered them the cross to kiss.

On February 9, the Feast of the Translation of St. John Chrysostom's Relics, Archbishop Leontiy celebrated Divine Liturgy in the cathedral church. During the service he ordained Deacon Tikhon Dubin (of the All Saints Church in Simferopol) presbyter and later, at the end of the service, he exhorted the newly ordained priest.

IN MEMORIAM

Archpriest Makariy Pavlovich Kolomeyets, superannuated member of the Simferopol diocesan clergy, passed away on August 6, 1976, in his 79th year, after a lengthy illness.

He was born into a peasant family in 1897 in what is now Khmelnytskyi Region. He finished the Kremets Theological Seminary and studied at the Theological Faculty of Warsaw University.

He was ordained to the priesthood in 1921, and served until 1956 in the parishes of the Vo-

lyn Diocese: he was also superintendent dean. From 1932 to 1945, he was rector of the church in Zdolbunov, in Rovno Region, and was Superintendent Dean of the Zdolbunov Church District.

From 1956 he was a member of the Simferopol diocesan clergy, and carried the obediences of Superintendent Dean of the Simferopol Church District, Dean of the Holy Trinity Cathedral in Simferopol, and secretary of the diocesan board. During his last

years of service, until his retirement in 1972, Father Makariy was the Rector of St. Catherine Church in Feodosiya.

In the days before his death, Father Makariy made several Confessions and frequently partook of Holy Communion.

On August 9, Divine Liturgy in St. Catherine Church in Feodosiya was followed by the late Archpriest Makariy's funeral service, which, with the blessing of Archbishop Leontiy of Simferopol and the Crimea, was led by

Archpriest Vitaliy Karvovsky, a member of the clergy of the Church of All Saints in Simferopol. He also delivered the funeral oration, praising Father Makariy for his religious service, for his fervent preaching of the Word of God, and for his simple manner, with which he won the sincere love of his flock. Father Makariy received many awards for his zealous service to the Church of Christ, including the mitre and the right to serve Divine Liturgy with the Holy Doors kept open. An oration was also delivered by Archpriest Boris Zolotolinsky, a member of the local clergy.

Father Makariy's remains were laid to rest in the Feodosiya cemetery, next to his wife Vasilisa Kolomeyets, who passed away in 1971.

Archpriest **Nikolai Vasilievich Shashkov**, superannuated ecclesiastic of the Kursk Diocese, died on March 27, 1976, at the age of 71.

He was a veteran of the Great Patriotic War.

From 1956 to 1972 Father Nikolai was the Rector of the Church of St. George the Victorious in the village of Gnilyoye, Tim District, Kursk Region, and then, until he was superannuated, served in other parishes.

Father Nikolai, a humble and industrious pastor, was raised in 1972 to the rank of archpriest for his diligent service of God's Church.

The funeral service for the deceased was conducted by Father Vladimir Isakov, rector of a church in the town of Tim. He also delivered the oration.

Archpriest Nikolai was buried in the cemetery of Gnilyoye.

Archpriest **Vladimir Fyodorovich Surin**, superannuated member of the Kursk clergy, passed away on April 28, 1976.

Born in Belgorod on July 12, 1896, he served as priest in parishes of the Kursk Diocese from 1920 to 1958. A diligent organizer of the parish life and a good preacher, Father Vladimir was wholeheartedly loved by his flock. For his zeal in serving God's Church, Father Vladimir received many awards, the last of which was an ornamented cross (1956).

In 1958, Archpriest Vladimir retired for health reasons.

The funeral service for the deceased was conducted by the clergy of the Kursk cathedral church. In his oration Archpriest Aleksandr Rogozinsky, Superintendent Dean of the Kursk City Church District, noted Father Vladimir's modesty and diligent ministry.

He was interred at a cemetery in Kursk.

Archpriest **Grigoriy Ilyich Tikhonchuk**, Rector of the Church of the Prophet Elijah in the town of Saki, Crimean Region (Simferopol Diocese), died on July 1, 1976.



Born in 1923 in the town of Pinsk, Byelorussia, he graduated from a gymnasium in 1939. He was a hypodeacon of the Archbishop of Pinsk and at the same time studied at the missionary courses attached to the cathedral church in Pinsk. He served also as a precentor and psalm-reader. In 1958, Father Grigoriy was ordained deacon by Bishop Leontiy of Bobruisk (now Archbishop of Orenburg and Buzuluk) and in 1964—presbyter by Bishop Innocentiy (Sokal) of Smolensk († May 14, 1965). He began his ministry in the parishes of the Smolensk Diocese. From 1970, he was the Rector of St. Nicholas Church in the village of Mazanka and since 1971—the Rector of the Church of the Prophet Elijah in Saki, Simferopol Diocese.

Father Grigoriy was a hard working pastor; he loved the House of God and devoted much time and effort to organizing parish life. On the day died Father Grigoriy received Holy Communion; late in the evening he was filled with a desire to go to church and on the way he collapsed and died in the churchyard.

With the blessing of Archbishop Leontiy of Simferopol and the Crimea, the funeral service for Father Grigoriy was held at Divine Liturgy in the Church of the Prophet Elijah in Saki on July 3. Before the service commenced, Archpriest G. Severin, the ecclesiarch of the episcopal Cathedral of the Holy Trinity in Simferopol, delivered the oration and conveyed Archbishop Leontiy's condolences to the deceased's family and flock. Archpriest P. Kucheruk, the diocesan confessor, and Archpriest M. Ryazanov of the cathedral church, also participated in the funeral service. Then, to the singing of the hymn beginning with the words "Helper and Protector", the coffin was borne round the church and interred in the Saki cemetery.

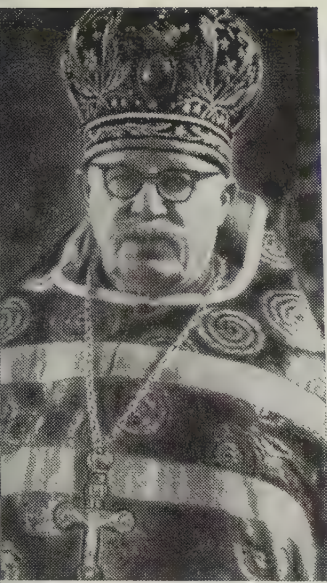
Archpriest **Stefan Fyodorovich Tsybalyuk**, Rector of the Dormition Church in the village of Novaya-Murafa (Vinnitsa Diocese), passed away on August 1, 1976, after a serious and prolonged illness.

He was born in 1898 into the family of an office employee in the village of Slobodka, now Kopyaygorod District, Vinnitsa Region. In 1914, Stefan Tsybalyuk finished a theological school and in 1920—the theological seminary in Kamenets-Podolsk. He was a teacher till 1923 when he was ordained deacon and then—presbyter. Father Stefan served parishes of the Vinnitsa Diocese and from 1941 till his death—the parish of Novaya-Murafa.

In 1975, he was granted Patriarch Pimen the right to celebrate Divine Liturgy with Holy Doors open.

As a good spiritual mentor for other Stefan won the love of parishioners.

With the blessing of Bishop Agafangel of Vinnitsa and Braclav, Divine Liturgy and the funeral service was led by Archpriest



imeon Protsyk (Superintendent of the 6th Church District) assisted by many priests. Father Stefan was buried in the Paraya-Murafa cemetery.

Archpriest **Dionisiy Antonovich Matkovsky**, Rector of the Holy Trinity Church in the village of Morozovka, Ilinetsy District, Vinnitsa Region, passed away on November 1, 1976, after a grave illness.

Father Dionisiy was born on October 1, 1895, in the village of Vishenka (now Ulanovo District), Vinnitsa Region, and served God's Church in holy orders for 6 years, 48 of which he carried out the duties of rector in many parishes of the Vinnitsa Diocese.

Father Dionisiy's body was taken to the church in the village of Ivanovtsy, Bar District, where he departed once served as priest. Here, with the blessing of Archbishop Agafangel of Vinnitsa and Bratslav, the funeral service held after Divine Liturgy was led by Archpriest Nikolai Chernoprichuk assisted by the rector, Archpriest Onisim Demsky. The service was attended by many parishioners.

Father Dionisiy was interred at the local cemetery where his wife is buried.

Archpriest **Ioann Marian**, superannuated ecclesiastic of the Kishinev Diocese, departed to the Lord on November 13, 1976.

He was born into the family of a peasant in 1901 in the village of Novaya Kobuska (now Novye Aneny District, Moldavian SSR). Father Ioann studied at a primary school and then, in 1920, finished the Kishinev school of psalm-readers. For 13 years, from 1920 to 1933, he served as psalm-reader in the parishes of Kishinev Diocese.

Ordained presbyter in 1933 by Archbishop Savvatiy of Prague and All Czechoslovakia, he served a year (1933-1934) in one of the Prague parishes and eight years (1934-1942) in the parishes of Vyshnyaya Rona, Copaceny and Lugos in Romania and then again in the Kishinev Diocese. In the 1950s, Father Ioann studied by correspondence at the Leningrad Theological Seminary. In 1971 he retired for health reasons.

Archpriest **Gavriil Moroz**, superannuated ecclesiastic of the Kishinev Diocese, died on December 19, 1976, after a serious and prolonged illness.

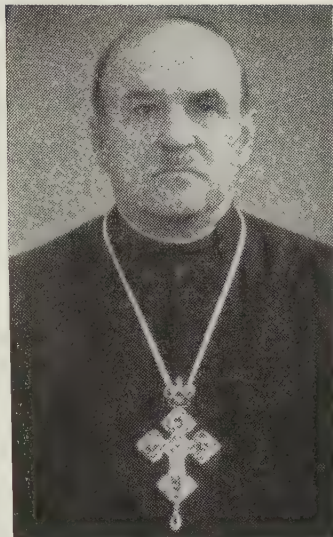
He was born on May 3, 1893, in the village of Vasilkovo, Ekaterinoslav Gubernia (now Dnepropetrovsk Region) into a peasant family. After studying in a two-year school Father Gavriil served as psalm-reader in the town of Pavlograd from 1914 to 1919.

In 1919, having passed the examinations which granted him the right to take holy orders in the Ekaterinoslav Theological Seminary, he was ordained presbyter by Bishop Evlampiy (Krasnokutsky; † 1922) of Aleksandrovsk and Pavlograd, Vicar of the Ekaterinoslav Diocese. Till 1930 Father Gavriil served in Ukrainian parishes and from 1944 to 1974 (the year he retired) was a member of the Kishinev Diocese's clergy.

The funeral service for the departed pastor was held on December 22, after Divine Liturgy in the episcopal Cathedral of St. Theodore the Tyro in Kishinev and his body was interred in one of the city's cemeteries.

Archpriest **Petr Ippolitovich Sakovich**, Rector of St. Panteleimon Church in the village of Gnidava, Lutsk District, Volyn Region, died on January 16, 1977.

Born in 1899 into the family of a psalm-reader in Gnidava,



Father Petr served as psalm-reader from 1918 in the village of Syrniki (Volyn Diocese) after finishing a theological school and studying for three years at the Volyn Theological Seminary in Zhitomir. In 1928, he passed the examinations for the full course of studies at the Volyn Theological Seminary in the town of Kremenets and was ordained deacon by Bishop Aleksandr (Inozemtsev) of Pinsk († 1948). He was appointed reader and deacon to the church in the village of Zhidichin and then, in 1935, was ordained presbyter to serve in the church in the town of Kolomyia (now in the Ivano-Frankovsk Region). From 1941 to 1966, Father Petr carried out his ministry in parishes of the Kirovograd and Volyn dioceses.

As an industrious pastor and a family man, Father Petr enjoyed the profound respect and love of his flock. For his almost sixty years' excellent record of service of God's Church he was honoured with many sacerdotal awards including a mitre.

With the blessing of Archbishop Damian of Volyn and Rovno, the Divine Liturgy for the departed and the funeral service for Father Petr were held by an assembly of the city clergy in the church whose rector the deceased had been. Parting words were spoken by the bier.

Archpriest Petr Sakovich was buried in the Gnidava cemetery.

On the 300th Anniversary of the Dormition Cathedral in Smolensk



We have gathered here today to prayerfully mark the 300th anniversary of the founding of the episcopal Cathedral of the Dormition and, in connection with this anniversary, to offer up our heartfelt prayers before our ancient Russian relic—the Smolensk icon of the Mother of God, Protectress of Smolensk and of the entire Russian land. This is an image before which many generations of Russian Orthodox believers, above all the devout of Smolensk, have prayed. They prayed during times of incalculable tribulations, during the misfortunes and anxiety of the war years; they prayed in times of joy and trials, laying their griefs and sorrows before the Most Blessed Virgin Mary.

We call the Blessed Virgin on Her holy icons “Seeking of the Lost” and “Consolation of All the Afflicted”. Her holy icon which we honour today is called “Hodegetria” which means the Guide, for we believe that She is the Guide to the eternal Kingdom of Heaven for all of us.

In one of the moving Lenten canticles the Holy Church says to the Most Blessed Virgin Mary: “Set me upon the path to salvation, O Mother of God”. We too beseech always the Most Blessed Virgin Mary to set us “on the path to salvation”, to set us on the path that leads to the eternal Kingdom of Heaven.

Amongst the many names by which we call the Most Blessed Virgin Mary, names which we fill with our faith and hope, there is one name which speaks of the closeness all Christians feel for the Most Blessed Virgin Mary—this is when we call Her our Heavenly Mother. Just as we bring our joys, sufferings, and sorrows to our own mothers during our childhood and youth, we can and must open our hearts to our Heavenly Mother, knowing that we are

not orphans on earth but that our Heavenly Mother is always with us. She hears our prayers which we offer up to Her, places us on the path to salvation, prays for us and intercedes for us before the Throne of Her Beloved Son, our Lord Jesus Christ.

Today, when we glorify the holy icon of Smolensk and of the Russian land “with one mind and one mouth”, I would like to sincerely congratulate all of you on this notable anniversary. I would like to congratulate all of you on the lofty honours that His Holiness the Patriarch has bestowed on the cathedral itself, as well as on His Grace Bishop Feodosiy of Smolensk and Vyazma, the clergy and other workers of the Cathedral of the Dormition. I have been happy, dear brothers and sisters, to pray here today in this majestic cathedral and to take part in the spiritual celebration. I thank all of you for your common prayers, which you offered up to the Lord “with one mind and one mouth”.

To be in this cathedral and to hold a service in it gives me great joy and spiritual satisfaction. I have been in this holy church more than once, and today is the third time that I am presiding at Divine Liturgy here on the Feast of the Smolensk Icon of the Mother of God. I rejoice after each visit to see how this cathedral is becoming more and more beautiful. Already major repairs in this majestic edifice have been completed. Bishop Feodosiy and his close associates, untiring servers of Christ's Church at this House of the Most Blessed Theotokos, have laboured long to make the cathedral church better.

I wish Your Grace and all of your good associates and workers to continue on their labour for Christ's Church and for our great and dear Motherland. May God's help and blessing accompany the labours of Bishop Feodosiy in all

ministering the Diocese of Smolensk and in his service on the throne of the bishops of Smolensk. May God's help and the prayers, blessing, and intercession of the Queen of Heaven preserve all of you always in peace, health,

and well-being so that you may accomplish the holy purpose that each of us is given in the Church of Christ.

Metropolitan ALEKSIY
of Tallinn and Estonia

Before the Smolensk Icon of the Mother of God

Great is Christian joy! Today's celebration is a twofold one. The Holy Orthodox Church is honouring one of the most beloved, prayed-to, miraculous icons of the Mother of God, the icon called the Smolensk Hodegetria (The Guide). This wonderful and miraculous image is honoured in every corner of our boundless Christian homeland. This joyful feast-day has also brought us together here for a jubilee celebration—300 years ago pious Christian hands laid the foundation of this beautiful church. More than one decade passed before this magnificent cathedral of the city of Smolensk rose above its stone foundation.

The icon of the Mother of God around which we are united today in our warm Christian family is inseparable from this beautiful cathedral or they have merged into one whole. Yesterday and today, the short and simple, but all-encompassing word "Mother" is heard very often. As we say this word, we infuse it with great and profound meaning, with all our love and goodness, with all the best that is in us. We often call the Most Holy Theotokos, Mother of our God, "our common Christian Mother". We also call the Holy Church, whose members we all are from the day of our Baptism, "our loving Christian Mother". And the woman who gave us birth we also call with gratitude: "Mother". Our peace-loving homeland we also call "Mother". We often say: "The Mother and calls us to perform great feats and to do good deeds". The earth that we walk on, that earth which nourishes

and feeds us we call "Mother Earth". We always use the word "Mother" when we wish to emphasize our love and joy.

Today the Holy Church is glorifying the Mother of God in the image of Her Christian icon which has been the focus of so many prayers. As we bow down before the image of the Mother of God, with love in our hearts we call Her the Mother of all mankind, for, as the Holy Fathers teach us, in the last moment of His earthly life our Lord made us all the children of the Most Holy Theotokos in the person of the Apostle, St. John the Divine (Jn. 19. 26-27). And, as you know, the Lord's words are never false. And that is why we love the Most Holy Mother of God, that is why we seek Her protection, for in Her we always see a Christian Mother full of loving-kindness.

All of us have had earthly mothers, but many of us have lost them long ago. When we still had a mother, we always ran to her in joy and in grief to tell her everything, and our mother rejoiced with us if we were happy or grieved with us if we were sad. But now our mother is no longer here. With whom are we to share our experiences, to whom shall we open our devout, grieving Christian hearts? And here we recall our spiritual Mother, the Most Holy Theotokos, to Whom we can go and tell all our secrets, all our sorrows, our griefs and joys, for the Most Pure One, as the Gospel tells us, *kept all these sayings in her heart* (Lk. 2. 51). That is why we love the Mother of God and venerate Her, rendering Her prayerful praise worthy of Her.

The icon that has gathered us together today is called the Hodegetria, the Guide, for She leads us throughout our lives along the path of salvation, along the path that leads to eternal life. Very often pilgrims burdened with grief, sorrow, illness, or misfortune, come to

Sermon delivered during Divine Liturgy on August 10, 1977, in the Smolensk Cathedral of the Dormition. It is given in abridged form in the English edition. See also p. 15.

pray before Her image. As a loving Christian Mother, Who loves all mankind as Her children, the Mother of God is never deaf to the sorrows and sufferings of the human heart.

From our own experience we know that a person who has suffered a great deal in life is always compassionate to his fellowman who has fallen into misfortune. While for one whose life proceeds smoothly, without sorrow or grief, it seems that everyone's life must be happy and good, that there is no grief in the world, and he cannot believe in the grief of one who has fallen into trouble. But the Mother of God was tried much in Her life. When Her only Son was reviled and crucified on the Cross before Her very eyes, She did not utter a single word, but *kept all these sayings in her heart* (Lk. 2. 51). That is why, when we turn to the Mother of God in our days of sorrow and grief, we always receive consolation and merciful help. It is regrettable, though, that we only turn to the Mother of God in our moments of sorrow, and forget to offer Her our prayers of thanksgiving when we are joyful, when the Mother of God fulfils our requests.

Today, on this great Christian feast of the icon of the Mother of God, the Smolensk Hodegetria, we all rejoice in spirit and are happy in this holy church, whose hospitable Mistress is the Queen of the World Herself. In congratulating all of you on the feast of the icon of the Mother of God and on the 300th anniversary of the founding of this splendid cathedral, I would like to wish, dear members of the congregation and guests in our cathedral, that the Queen of the World, the Most Holy Theotokos, be a guide for each of you in your lives, and that through Her fervently prayed-to image She will lead your souls to the doors of the Heavenly Jerusalem, at the threshold of which stands the Risen Lord, Who extends His arms to lovingly embrace every devout Christian soul and says tenderly: *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world* (Mt. 25. 34). Amen.

On Love

(For the 25th Sunday after Pentecost)

In today's reading from the Apostles, St. Paul beseeches Christians to *walk worthy of the vocation* (Eph. 4. 1) which they are called.

What is this calling that the Apostle speaks of? It is a lofty, honourable calling—the calling of being a Christian which makes us, born in Original Sin, God's sons at Baptism through His grace. To love everyone and see each man as one's neighbour—that is the meaning of *walk worthy of the vocation*, to which we are called. The Apostle indicates to us the feeling that we must encourage in ourselves in order to become worthy of our calling. *With all lowliness and meekness, with longsuffering* (Eph. 4. 2), these are the steps by which man ascends towards that gift of love.

Thus, beloved brothers and sisters, for Christians united by love it is more difficult to *keep the unity of the Spirit in the bond of peace* (Eph. 4. 3) or they know that they are members of one Body, whose Head is the Lord Jesus Christ Himself. "O Holy Love," St. Simeon the New Theologian reminds all of us, "blessed is he who has embraced Thee with his whole heart, for he shall be changed for the better in his spirit and shall rejoice in his soul, for Thou art ineffable joy..., Thou art the mentor of the Prophets, the companion of the Apostles, the strength of the martyrs, the inspiration of the Fathers and teachers, the perfection of all the saints" (53rd Homily).

We must labour much in order that with the help of divine grace, we may attain the highest degree of Christian perfection—love. Only by such a difficult path of the cross may we, as lovers, attain love for God and our neighbour and *come in the unity of the faith, and of the knowledge of the Son of God* (Eph. 4. 13).

Love, "dwell within us so that the Lord, Who came for thy sake, may always visit us, humble though we are", urges St. Simeon. The Lord Jesus Christ came into the world to save us and show us the path to salvation. Amen.

Bishop NIKON of Kaluga and Borovsk

Archbishop MIKHAIL VOSKRESENSKY



Statement by His Holiness Patriarch PIMEN on the Neutron Bomb

His Holiness Patriarch Pimen of Moscow and All Russia, a member of the World Peace Council, made a statement to a TASS correspondent, severely denouncing the US activities with respect to the tests and production of the neutron bomb.

"This bomb, from what we have heard, is the most terrible weapon of mass destruction of all that have ever been made previously for military use," said His Holiness Patriarch Pimen. "We believers stand for banning weapons of any kind. Our religious conscience, naturally, cannot accept actions dramatically contradicting the ideas of humanitarianism and love for one's neighbour commanded to us by the Gospel."

"The intentions of the aggressive forces in the USA are at severe variance with the will of the overwhelming majority of mankind. The struggle for lasting peace, irreversible detente in international relations, disarmament and just relations among nations is what the world lives by today."

It was His Holiness Patriarch Pimen's idea to convene the world religious peace conference which took place in Moscow last June.

"Universal and complete disarmament," said His Holiness the Patriarch, "was one of the focal points on the agenda of our all-religious forum which attracted representatives of

every religion from more than a hundred countries."

He once again mentioned the fact that the conference participants had appealed to the governments and peoples of all countries, and to religious workers and believers of all religions through messages of peace and a call for disarmament.

"We live in a world that is groaning under the burden of armaments, both conventional and nuclear. The fate of mankind is constantly threatened by a devastating nuclear explosion. Nations must be given a chance to live in mutual trust, without fear of aggression or war," he said further.

"Yet even in these days when the words about the necessity of lasting peace and disarmament are ringing throughout all the world one can still come across the apologists of misanthropical wars, who find it possible to vindicate the making of a truly satanic weapon—the neutron bomb—and even call it 'clean'. I fully agree with the decision of the World Peace Council Secretariat to hold an international week of protest to the neutron bomb. I call upon all religious workers, all men of good will who love life and follow the commandments on peace, written down in the holy books of every religion, to take part in this week," said His Holiness Patriarch Pimen.

Communique of the CPC International Secretariat on Its Meeting in Bucharest,

June 16-19, 1977

On the invitation of the Romanian Orthodox Church, the International Secretariat of the Christian Peace Conference held its meeting in Bucharest on June 16-19, 1977. The meeting opened at the Bucharest Theological Institute with an Orthodox divine service. Speaking at the meeting on behalf of His Beatitude Patriarch Justin, His Grace Bishop Nestor Severineanu, Vicar of the Craiova Archbishopric, welcomed the members of the International Secretariat, and spoke about a number of events that are an urgent concern of the Romanian people and the Romanian Orthodox Church.

The main theme of the meeting was "European Cooperation Between Helsinki and Belgrade". As an honoured guest, His Excellency Vasile Gliga, First Deputy Minister of Foreign Affairs of the Romanian Socialist Republic, expanded on the subject in a paper presented to the meeting, stressing the particular interest Romania is taking in the problems of peace and international cooperation, a responsibility in which all states and peoples are called to join in order to make detente, security and peace a reality. The deputy minister's speech was met with great interest and stimulated a lively discussion.

In his report, the CPC General Secretary, Dr. K. Toth, pointed to important coincidences marking the International Secretariat's meeting. Its deliberations coincided, on the one hand, with the election and enthronization of His Beatitude Justin as the new Patriarch of the Romanian Orthodox Church, a man who has supported the CPC since its very inception and taken an active part in the work of its agencies. On the other hand, an important collateral event was the opening of the preparatory meeting in Belgrade for the Helsinki follow-up conference of the CSCE signatory states. Great results are expected from these deliberations by the world public in terms of tangible progress towards a uniform

interpretation of the Helsinki Final Act by the signatory states as well as in terms of including these principles in bilateral and multilateral agreements.

In his report, the general secretary also touched on problems arising from the present situation in the Middle East and the increased danger that hotbeds hold for world peace. He highlighted the importance of the CPC delegation's visit to Vietnam and in this connection the International Secretariat expressed its heartfelt sympathy and understanding for the Vietnamese people's confidence in the future and welcomed the new possibilities opening up through the mediation of the CPC for channelling material reconstruction aid offered by the Churches to Vietnam which enables the CPC's solidarity with this nation's struggle for liberation to continue, and commented on the situation in Africa on the first anniversary of the Soweto massacre in South Africa on June 16.

The three-day work of the International Secretariat was devoted to an analysis of the activities of the CPC over the April-June period, and to the elaboration of a programme for the future. Importance was emphasized of the World Conference: Religious Work for Lasting Peace, Disarmament and Just Relations among Nations, held June 6-10, 1977, in Moscow, which brought together representatives of different faiths, traditions and cultures from all parts of the world. This conference has opened new avenues for mutual understanding confirming common respect for life, and the urge of the peoples in their striving for better life in security and peace. The results of the conference will enrich the future work of the CPC.

Particular attention was paid to the specification of tasks facing the CPC in the preparation for the 5th Pan-Christian Peace Congress, to be held on June 22-29, 1978, in Prague on the theme: "God's Call to Solidarity

Christians for Peace, Justice and Liberation."

The CPC Disarmament Day was marked with prayer at the opening of the session on June 17.

In the evening of June 18, a reception was given by the Romanian Patriarchate in honour of the members of the International Secretariat. It was attended by His Eminence Metropolitan Nicolae (Corneanu) of Banat, members of the Holy Synod, representatives of the government and other Romanian Churches, as well as professors of the Theological Institute in Bucharest.

The CPC General Secretary, Dr. K. Toth, represented the CPC at the enthronization of His Beatitude Patriarch Justin on Sunday, June 19. The meeting of the CPC International Secreta-

riat in Bucharest contributed to deepening relations between the CPC and the Romanian Orthodox Church, one of the founders of this movement.

The International Secretariat members thanked His Beatitude Patriarch Justin for the hospitality accorded them at a time when the Romanian people and the Romanian Orthodox Church were still suffering from the earthquake of March 4.

The International Secretariat expressed its conviction that the Romanian Orthodox Church will be able to give further fraternal support to the CPC.

The next meeting of the International Secretariat will be held in the Netherlands in September 1977.

Meeting of the CPC Commission on Women

The first meeting of the CPC Commission on Women took place from May 20 to 24, 1977, in Zweifall (FRG) with 45 delegates from 24 countries participating.

The main theme of the meeting was "Biblical Message of Equality and Its Distortions".

The participants spoke about the need to extend women's involvement in the process of strengthening justice and peace in the life of human society. Many urgent problems appear as a consequence of the inequality of women on cultural, economical and social levels which still exists in different parts of the world. In this connection it is essential to make education available for women on a broader scale.

The leadership of the CPC Commission on Women was elected: Mrs. Esther Coker from Sierra Leone (Africa)—chairperson; Mrs. Nina Bobrova (USSR); Mrs. Adrienne van Melle Hermans (Netherlands); Mrs. Winifried Seigel (Canada), and Mrs. Bernadeen Silva (Sri Lanka)—vice-chairpersons.

The commission adopted the decision to participate actively in the International Child Year proclaimed by the United Nations Organization for 1979.

On May 22 an ecumenical service dedicated to Africa was held. That same day, Dr. Karl Immer, President of the Evangelical Church in Rheinland, gave a reception in honour of the delegates.

4th Meeting of the CPC Commission on Antiracism

A meeting of the CPC Commission on Antiracism under the chairmanship of Bishop Festus Segun of the Anglican Church in Nigeria, took place in New York from June 27 to July 2, 1977.

The meeting was attended by over 60 religious workers from 20 countries of Asia, Africa, North and South America, and Europe.

The commission adopted the communique and recommendations for the CPC leadership.

Archbishop Irinei (Zuzemil) of Vienna and Austria, and N. D. Medvedev, lecturer at the Leningrad Theological Academy, participated in the work of the commission on behalf of the Russian Orthodox Church.

CPC Struggle Against Racism

Good and evil manifest themselves in various ways in this world. Evil as sin that exists in ourselves and in the world requires great inner concentration and courage to overcome any of its manifestations.

One such evil, which is known to the peoples of our great country only through the mass media, is racism. Racism is an inhumane phenomenon and radically anti-Christian, nurtured by unjust and cruel social systems. Only because of the colour of his skin a man is refused the most vital things: work, education, social aid. Christian thought and heart cannot and should not condone the violation of essential human rights infringed upon by racists, advocates of apartheid and segregation. That is why the members of the Christian Peace Conference take so much to heart the sufferings of the peoples in Southern Africa, in some countries of Asia, Latin America and in the USA.

The 1st Session of the CPC Anti-Racism Commission, held in West Berlin in April 1973, was devoted to the theme, "Struggle for Racial Equality: Part of the Struggle for Peace". The CPC Anti-Racism Commission was not alone in its struggle. Its decisions were in common with the resolutions adopted by the Committee on Struggle Against Racism of the World Council of Churches and the United Nations. The commission gave full support to the CPC Working Committee's proposal on arranging and observing annually "Africa Sunday" and "International Day of Struggle Against Colonialism" (March 21).

The CPC Anti-Racism Commission in West Berlin declared that

(1) the Gospel of Christ bears witness to the dignity and grandeur of man; therefore all forms of racial discrimination run counter to the Gospel;

(2) in theology the problem of the coloured population has never arisen. Since the Reformation, the *status quo* has been maintained.¹ To intensify the study of the racial problem, the commission assembled for work in

November 1974, in Dar es Salaam, Tanzania, to get better acquainted with representatives of liberation movement on the African continent and to make its own contribution to the just cause of the fighting peoples. The commission sent statements to the United Nations and the governments of Great Britain, USA, and France demanding the expulsion of the South African Republic from the UNO because of its apartheid advocacy.

At its meeting in the Evangelical Academy in Arnoldshain in February 1976, the CPC Anti-Racism Commission announced that the money raised on "Africa Sunday" was used for food, medicines, clothing and financial aid to those in dire need being repressed by the South African regime.

The following decisions were taken by the CPC Anti-Racism Commission as to its future work:

(1) The Anti-Racism Commission is a forum for study, information, and actions in the ecumenical struggle against any forms of racism, discrimination, and apartheid;

(2) every member of the commission is urged to study the racial problem taking into consideration the theological, political, economic, and international aspects of justice and peace as the progress of all mankind;

(3) the commission calls upon both Christians and non-Christians, representatives of secular organizations and the World Council of Churches for constructive cooperation.²

The commission members held their regular (fourth) annual meeting in the Presbyterian Church of St. Alban in New York from June 27 to July 2, 1977.

Attention was drawn to the disastrous condition of the indigenous population in South Africa where the blood is still being shed of innocent women, old people, and children who met their mark "Soweto Day" in mourning and were terrorized by the white minority rulers.

As the Roman Catholic Archbishop Fitzgerald of Johannesburg reported

the police threw tear bombs into a church in Soweto during divine service held in commemoration of those killed in last year's revolts. The African newspaper *World* featured a photo showing people suffocating in clouds of tear gas inside the church after the police attack.

Reports were read on the racial situation in the USA, Latin America and Asia. It was stated with sorrow that instances of racial discrimination were still evident in these parts of the world. A petition regarding the "Wilmington Ten" headed by the Rev. B. Chavis was sent to President Carter of the United States. A visit to a New York City prison revealed that 80 per cent of the inmates were coloured. This is not because white people do not commit crimes, only that the better off white man is able to pay the fine whereas his poorer coloured brother is put behind bars. Worse, however, is still in store for him, since to find a job after prison is far from easy. Unemployment often deprives unwanted young people of freedom.

While visiting the Church of Our Lord, the principal Negro church in Harlem, the commission members observed the situation of the local population: a third of the young people cannot find employment or go to school; the parish feeds daily over a hundred children whose parents are in desperate need. There cannot be life worthy of man without full implementation of civic rights. This was clearly realized by members and guests of the commission and the theme of the session was "Peace Through Liquidation of Racial Structures". The commission called on solidarity with all those oppressed in Southern Africa, the USA, Australia, and Latin America. The session materials were recommended for use in the course of preparations for the 5th All-Christian Peace Congress in Prague. This forum is to be held in June 1978, under the motto: "Our Lord Calls Christians to Peace, Justice, and Freedom".

Unanimously adopted were recommendations to the CPC leadership which, besides other proposals, stressed the vital importance of inter-confessional meetings such as the World Confer-

ence: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations held in Moscow last June. The CPC fully supports the proposals of Zimbabwe and Mozambique to be submitted at the Special Session of the UN General Assembly on Namibia. The members of the CPC African Section will also take part in the UN World Conference on Apartheid.

Anxiety was expressed at the collaboration of the FRG and West Berlin with the South African Republic in nuclear research. The commission calls upon CPC regional committees to pay the closest attention to this fact. The commission appeals to responsible UN representatives to take an active part in the stabilization of the situation in Angola and Mozambique, and to give effective assistance to Zimbabwe and Namibia to help them attain full independence.³

The 4th Session of the CPC Anti-Racism Commission has successfully completed its work, but it was only a forum to study the problem, while it is the task of every one to carry out the daily, practical work. Peace is too valuable not to be fought for. "One cannot speak of peace without relating it to struggle of the peoples for their national and individual independence. That is why peace in many parts of the world is not yet a palpable reality, though it is surely the goal of humanity," said Bishop Emilio de Carvalho from the People's Republic of Angola in his report sent to the World Conference of Religious Workers held in Moscow in June 1977.⁴

"Throughout the salvation-history of the Bible the God of the oppressed is the God of revolution, Who breaks the chains of slavery, Who uproots evil in order to plant the good, Who brings down the mighty principalities and powers from their thrones of barbarism, exploitation and oppression; and exalts the humble and meek: those willing to sacrifice their very lives in order to become God's agents of peace. Jesus told His followers that it is these whom God will call His sons" (Mt. 5. 9).⁵

NOTES

¹ "Equal Before God" (CPC Essays on Anti-Racism). Budapest, 1976, p. 15.

On the Atom-Bombing of Hiroshima and Nagasaki

From July 31 to August 2, 1977, representatives of international and Japanese non-governmental organizations attended the symposium in Hiroshima (Japan) to study the extension of the damage caused by A-bombs and the aftermath of the atomic radiation. Present at the symposium were 406 representatives from 58 international and Japanese national organizations, scientists, social and religious figures, eminent fighters for peace, among them: Sean MacBride (Ireland), winner of the Lenin prize "For the Promotion of Peace Among Nations" and of the Nobel prize; Lord Philip Noel-Baker (En-

gland), Nobel prize-winner, and the biologist, George Wald (USA), Nobel prize-winner. The international symposium adopted the Appeal of the Victims of Hiroshima and Nagasaki.

The Hiroshima symposium was followed by the International Conference on Atomic and Hydrogen Bombing (August 3-6, 1977). The conference passed a special resolution and appeal.

On August 5 the participants in the symposium and the conference took part in a peace march of many thousands. On August 6, at 8 a. m., they attended the special solemn ceremony in the Park of Peace by the monument to the Victims of Hiroshima. The ceremony was attended by 50,000.

Archbishop Vladimir of Vladimir and Suzdal was a member of the Soviet delegation which took part in the international symposium and the international conference and in other events that took place in Hiroshima during those days.

The Soviet delegation was received in Tokyo by His Excellence D. S. Pilyansky, Soviet Ambassador to Japan.

² The CPC Anti-Racism Commission. A review of the past work, p. 4.

³ Communique, pp. 1-2, and Recommendations to the CPC Leadership, pp. 2-3.

⁴ Bishop Emilio de Carvalho. Liberation as a Prerequisite for Peace and Reconciliation. *JMP*, 1977, No. 8, p. 46.

⁵ From the report by Canon B. Carr, "For Lasting Peace". *JMP*, 1977, No. 8, p. 44.

N. MEDVEDEV, Member,
CPC Anti-Racism Commission



Monastery of St. Daniel the Stylite, as it looked in early 18th century (1886 engraving). See p. 69

Celebrations in the Bulgarian Podvorye in Moscow

Upon the conclusion of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, which was held in Moscow from June 6 to 10, 1977, the head of the Bulgarian Church delegation to the conference, His Holiness Patriarch Maksim of Bulgaria, and members of the delegation visited the Bulgarian Church Podvorye in Moscow on June 12, 1977, the Sunday of All the Saints Who Shone Forth in the Land of Russia, when the Bulgarian Church too commemorates all the saints that have shone forth in the Bulgarian land. His Holiness and Metropolitan Antony of Minsk and Byelorussia, who accompanied the delegation, attended the Divine Liturgy celebrated by members of the

hierarchy and clergy of the Bulgarian Church.

After the divine service Archimandrite Naum, the dean of the podvorye, in his address of welcome to His Holiness Patriarch Maksim, pointed out that both the clergy and all the parishioners of the Bulgarian Podvorye Church of the Dormition would strive through their sincere prayers towards the further strengthening and thriving of the traditional and inviolable ties of Soviet-Bulgarian brotherhood and friendship.

His Holiness Patriarch Maksim delivered a heartfelt and meaningful address in response. (Published in "JMP", No. 8, 1977.)

Father **GEORGIY GONCHAROV**

Patriarch **MAKSIM** of Bulgaria "IN THE LORD'S VINEYARD"

Sofia, Synodal Publishing House, 1975, 508 pp.

A collection of articles and speeches by His Holiness Patriarch Maksim of Bulgaria, under the title of "In the Lord's Vineyard", has been prepared and published with the blessing of the Holy Synod of the Bulgarian Orthodox Church on the occasion of His Holiness's 60th birthday (1914-1974).

The collection covers chronologically the period from the 1950s till our times, during which His Holiness Patriarch Maksim has passed many stages of monastic and hierarchal obediences.

The collection is divided thematically into twelve sections. The first of these is devoted to the election, enthronization and 60th birthday of Patriarch Maksim and includes his addresses and speeches made on these occasions, and also his speech of thanks in reply to congratulations on the occasions of his 60th birthday and the conferment upon him of the Order "People's Republic of Bulgaria" and the Order of St. Ioann of Rila.

The feeling of great fraternal friendship and spiritual unity permeates the three addresses delivered by His Holiness Patriarch Maksim at the election by the 1971 Local Council and enthronization of His Holiness Patriarch Pimen of Moscow and All Russia. Greeting the new Primate of the Russian Orthodox Church, he spoke of the historical ties of friendship binding the Russian and Bulgarian peoples—brothers in blood and religion—of the fraternal kinship between the Orthodox Churches of our two countries and of the remarkable age-old patriotic and peacemaking traditions of the Russian Church.

In the section devoted to His Holiness's ecumenical service and peacemaking, the article "Bulgarian Orthodox Church and the Struggle for Peace in the Last Three Decades", written for the celebration of the 30th anniversary of the Bulgarian Socialist Revolution, attracts particular attention. The article affords a detailed analysis of the histo-

rical path of the Bulgarian Orthodox Church under the new social conditions and the movement for peace, both within the framework of the Church and at national level.

The largest section of the book comprises the greetings and speeches delivered by His Holiness Patriarch Maksim during his trips abroad on friendly and business visits, while visiting the Primate of the Sister Orthodox Churches and meeting the dignitaries of other Christian confessions and other religions. His Holiness Patriarch Maksim's addresses during his visits to the Moscow Patriarchate are particularly full of warmth and emotion. "Love," said His Holiness Patriarch Maksim in his address delivered on March 19, 1972, in the Patriarchal Cathedral of the Epiphany in Moscow, "is the basis of everything great and immortal in

life. It is a creative force capable of bringing forth eternal values in the course of history. Love of this kind exists between the Russian Orthodox Church and the Bulgarian Orthodox Church, between the great Russian people and the Bulgarian people. There is a nationwide belief in our country that friendship with your great homeland has been and will be forever".

The material in the collection varies in subject, form and content, but is held together by the common spirit of Christian faith, Orthodox and ecumenical orientation and vividly articulate Christian witness; the collection also shows the devoted service to the Church of His Holiness Patriarch Maksim of Bulgaria and his zealous fulfilment of his primatial duties.

Archbishop PITIRIM

ORTHODOX CHURCH CHRONICLE

Church of Constantinople. Publication of the journal "The Orthodox Voice" began in Norway in 1976. First issues carried translations from the Russian of articles and statements by noted Russian theologians, as well as patristic and liturgical texts. There are at present fifty thousand Orthodox living in the Scandinavian countries.

("Tserkoven Vestnik", No. 11, 1977)

Bulgarian Church. Amongst the holdings of the historical archive of the Holy Synod of the Bulgarian Church is a copy of a book which was published in a total of 1000 copies 170 years ago in the city of Rymnic, Romania, with the title: "Kiriakodromion", or "Sunday Sermons". This book is also known as "Sofroniy", after its author, St. Sofroniy, Bishop of Vratsa, the first transcriber of the "History" by St. Paisiy of Hilandar, and the first belletrist in Bulgarian literature—the author of "The Life and Sufferings of the Sinner Sofroniy". "Sunday Sermons" was published in the printshop of Dimitr and Georgiy Popovich. The printing took from April to the end of November 1806.

Father Stoiko Vladislavov from the town of Kotel, a famous figure in the Bulgarian Renaissance, was consecrated bishop under the name of Sofroniy on September 17, 1794, in Trnovo. He was sent to Vratsa, the centre of the bishopric which formed part of the Trnovo Metropolitanate. Here his episcopal life was a continuous round of suf-

fering and deprivation inflicted by the Janissaries. Then, after a short period of service in Vidin, he was forced to emigrate to Walachia. There St. Sofroniy took a constant concern in the religious and moral life of his flock. His mental labour bore fruit in the writing of the "Sunday Sermons".

This work is considered to be the first printed book in modern Bulgarian, for its language is close to the vernacular of the common people while its content is eloquent of the author's anxiety to bring spiritual enlightenment to the Bulgarian people. The book contains 272 leaves, and is a compilation from collections of early sermons—the Damascenes, and the Kiriakodromion (Sunday Sermons) by a Greek writer Nicephorus Theotokas from which the author also takes the title. He writes with reference to the latter: "With great earnest and true application did I write this book as an interpretation of the Sundays and the great feasts of our Lord and the Mother of God, and of the saints, celebrated throughout the year. I translated it from the profound and rich languages of Old Slavonic and Greek into the common and simple Bulgarian tongue for the comprehension and assimilation of the ordinary people, for their spiritual benefit." The book also contains instructions for Baptism and for newlyweds. The author belongs among the saints of the Bulgarian Church and is commemorated on March 11.

("Tserkoven Vestnik", No. 5, 1977)

Celebrations in the Autonomous Orthodox Church of Finland

Metropolitan NIKODIM's Message to His Eminence Archbishop PAUL of Karelia and All Finland

Your Eminence, most esteemed and holy Vladyka,

In answer to your letter of April 26, send you heartfelt greetings and wish our Eminence the abundant Gifts of the Holy Spirit, the Comforter. May His grace of the tongues of fire and omnipotent power give you spiritual and physical strength in your responsible primatial service of the Holy Church. I sincerely rejoice that on June 5 this year a church recently built in New Valaam will be consecrated on the day the 800th anniversary of the Valaam cloister will be marked. Together with you and your flock and all Orthodox believers throughout our northern lands join in rejoicing at this memorable event.

The deep sense of joy I feel comes from the awareness that the links between the metropolitanate entrusted to my unworthy keeping and the Autonomous Orthodox Church of Finland, headed by Your Eminence, are deeply rooted in the past centuries. It was in 1227 that the father of St. Aleksandr Nevsky, the Grand Duke Yaroslav Vsevolodovich, sent from the great city of Novgorod missionary priests who baptized, according to the chronicles, "a multitude of Karelians, and nigh on the whole of the people" (The Lavrentiy Chronicles) and the light of the Christian faith illumined Karelia.

Together with the other monasteries of northern Russia the monastery at Valaam founded by Sts. Sergiy and German played a considerable role in planting and cultivating the seeds of Orthodoxy in Karelia and Finland. The historical fate of Valaam was indeed a hard one, but through the dispensation of Divine Providence and thanks to the care of the hierarchs the Valaam monastery, like the Phoenix, has arisen from the ashes of ruin wrought by the Swedes (1611). It flourished particularly thanks to the care of Metropolitan Gavriil (Petrov) of Novgorod and

Petersburg, the ascetic patron of monks, and the labour of Hegumen Nazariy (1782-1801), starets from the Sarov Wilderness, and later through the efforts of the great builder of Valaam—Hegumen Damaskin (1839-1881), so that by the 19th century the monastery became indeed the "Pearl of Ladoga".

Many Russian hierarchs, let alone several of my predecessors, have visited this beautiful garden of monastic life. It is with great reverence that I preserve the Archiepiscopate with which according to the signature Metropolitan Isidor of Novgorod, Petersburg and Finland, celebrated Divine Liturgy on the Feast of the Transfiguration of Our Lord. On the flyleaf of this Archiepiscopate, Metropolitan Isidor wrote a prayer in Karelian using the Russian alphabet invoking God's blessing upon the flock: "Look down from Heaven, O God, and behold...." The first Archbishop of Finland and Vyborg, Antoniy Vadkovsky, who was subsequently Metropolitan of Petersburg and Ladoga, consecrated the Cathedral of the Transfiguration in 1896 in Valaam and laid the foundation stone of the convent at Lintula, Finland.

Without touching on all the ties existing between our Churches both in the past and present, ties which have developed with particular intensity over the past 20 years, I can state that the New Valaam monastery, under the hierarchal care of Your Eminence, who are yourself a worthy monk of Old Valaam, has now acquired a beautiful monument which will last for centuries—the new Cathedral of the Transfiguration of Our Saviour. May the merciful Lord, "Who in His wisdom hath built all things with love for man and giveth to all well-being..." according to the prayers of Sts. Sergiy and German of Valaam, renew and strengthen the holy cloister, so that a multitude of monks may accomplish their salvation in this abode of the God-bearing fathers as it

says in the troparion from the Canon to All Russian Saints "... the uninhabited wilderness has bloomed like a flower and filled with a multitude of monks; the hills of Valaam ring with joy glorifying with us the praiseworthy fathers, Sergiy and German."

May I conclude by wishing Your Emi-

nence every success in your work of uplifting and enlightening the life of the Orthodox Church of Finland.

From my heart I beg your holy prayers.

With sincere love,

+NIKODIM, Metropolitan
of Leningrad and Novgorod

Consecration of the Transfiguration Cathedral at New Valaam



In 1977 an event of outstanding importance took place in the life of the Finnish Autonomous Orthodox Church—the consecration of the new Cathedral of the Transfiguration at the New Valaam monastery. The monastery is situated in the environs of Suurakho at a place called Papinniemi, which is north of Kuopio—the cathedral city of the Finnish Orthodox Church.

On June 3, 1977, Archpriest Pavel Krasnotsvetov, Dean of the Patriarchal Parishes in Finland, arrived at the New Valaam monastery on the invitation of His Eminence Archbishop Paul of Karelia and All Finland to participate in the consecration ceremony.

On June 5, the Sunday of All Saints, the cathedral was consecrated by His Eminence Archbishop Paul, His Grace Bishop Mark of Ladoga, and His Grace Bishop Theodosius of Pittsburg and

West Virginia (Autocephalous Orthodox Church in America).

When Liturgy was over a meeting took place in the temple.

The guests delivered congratulatory speeches. Archpriest Pavel Krasnotsvetov congratulated His Eminence Archbishop Paul and all the congregation on the occasion of this outstanding event in the life of the Finnish Orthodox Church and conveyed to Archbishop Paul a message of greetings (published above) from His Eminence Metropolitan Nikodim of Leningrad and Novgorod on the occasion of the consecration of the new cathedral.

After this, a greetings telegram from His Holiness Patriarch Pimen of Moscow and All Russia was read out. On June 6, Archbishop Paul gave a luncheon in honour of the guests who had come to the ceremony.

Archpriest PAVEL KRASNOTSVETOV

ORTHODOX CHURCH CHRONICLE

Bulgarian Church. Abutting the forested slopes of Mount Vitosha, near the village of Dragalevtsy, stands an ancient Bulgarian convent dedicated to the Holy Theotokos. It was founded in 1345 by the Bulgarian ruler Ivan Aleksandr. The rights and privileges given to the monastery by its first warden were affirmed by his son Ivan Shishman in a special charter bearing a gold seal, kept to this day in the Bulgarian Zographou Monastery on Athos. The Convent of the Holy Mother of God of Vitosha was destroyed by the Turks, the restoration was completed by 1469, and has remained since that time one of Bulgaria's centres of culture and enlightenment. A number of 14th century literary monuments are connected with the Dragalev convent, some of which are in Bulgaria, and others in the Iveron and Hilandar monasteries on Athos.

The convent is the site of one of the finest monuments of Bulgarian Church architecture—the

Church of the Dormition of the Most Holy Theotokos, built in 1469 and decorated in 1476. The murals, which had suffered from the ravages of time, have been skilfully restored. Lately the convent has become a place of sojourn for pilgrims on their way to Bulgaria's great national shrine—the Rila monastery. The mother superior of the convent, Hegumenia Evfimia keeps the convent in its proper state of splendour, with the gracious and paternal assistance of His Holiness Patriarch Maksim of Bulgaria. A new church has been built in the convent and dedicated to the holy martyr St. Mila. Placed about the convent's grounds for the enlightenment of visitors are short historical descriptions and poems devoted to the convent's past and its ties with the revolutionary movement in Bulgaria, and with the activities of the famous patriot, Vasil Levski, and Hegumen Gennadii Ikhtimanski.

("Tserkoven Vestnik", No. 7, 1977)

Georgian Church Calendar for 1977

The Annual Calendar of the Georgian Autocephalous Orthodox Church for 1977 was published in Tbilisi. The editor-in-chief was His Holiness David V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi. It was compiled and edited by Metropolitan Gaioz of Tsilkani, Rector of the Georgian Orthodox Theological Seminary.

The dark-blue cover with gilt stamping and the silhouette of the Patriarchal Cathedral of the Twelve Holy Apostles (also known as Sveti-Tskhoveli) in Mtskheta, gives the calendar an austere, but attractive appearance. The calendar's format is 14×21 cm. and it contains 439 pages including illustrations. There are drawings on Gospel motifs and depictions of Georgian saints, as well as portraits of outstanding figures in national culture. The calendar also has photographs of Georgian churches, miraculous icons and holy relics; there are several coloured insets.

The calendar opens with the New Year Message of His Holiness Catholicos-Patriarch David V, and a photograph showing the Primate of the Georgian Church standing by the iconostasis in the domestic chapel at the residence of the Georgian Patriarchs.

The calendar is compiled according to the Old Style (Julian Calendar) which is in use in the Georgian Church and the dates of the Church feasts coincide with the feasts of the Russian Orthodox Church. The Easter calculations are made according to the Alexandrian paschal tables accepted by the Orthodox Church, but the dates for Holy Easter are given in the New Style (p. 434).

The calendar shows the Twelve Great Feasts and the other major feasts as well as the basic dates of the movable liturgical cycle (pp. 9-10), fasts and weeks without fast (p. 11) and the days for commemorating the dead (p. 433).

In the menologion the feast days of Georgian saints, as well as of certain Russian saints, are printed in bold type (pp. 86-200). The feasts and commemoration days of the following Russian saints are given in the calendar (starting from January): St. Filip, Metropolitan of Moscow (1570), St. Feodosiy, Archbishop of Chernigov (1696), St. Aleksiy of Moscow (1378), St. Cyril, Equal to the Apostles, Enlightener of the Slavs (869), St. Ermogen the Martyr, Patriarch of Moscow (1612), St. Daniil, Prince of Moscow (1303), St. Feognost, Metropolitan of Kiev (1353), St. Feodosiy of the Caves (1074), canonization of Patriarch Ermogen of Mos-



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The title page of the calendar

cow (1913), Invention of the Relics of St. Aleksiy of Moscow (1431), Invention of the Relics of St. Sergiy of Radonezh (1422), St. Antoniy of the Caves (1073), St. Vladimir, Equal to the Apostles (1015), Invention of the Relics of St. Serafim of Sarov (1903), the two princes, Sts. Boris and Gleb (1015), St. Tikhon of Zadonsk, Bishop of Voronezh (1783), Translation of the Relics of St. Aleksandr Nevsky (1724), Invention of the Relics of St. Ioasaf of Belgorod (1911), Invention and Translation of the Relics of St. Feodosiy, Archbishop of Chernigov (1896), Invention of the Relics of St. Dimitriy, Metropolitan of Rostov (1752), St. Sergiy of Radonezh (1391, in the calendar of the Moscow Patriarchate—1392), St. Mikhail, the First Metropolitan of Kiev (992), Sts. Petr, Aleksiy, Iona, Filip, and Ermogen, Miracle Workers of Moscow and All Russia, and St. Mikhail, Grand Duke of Tver (1318), and finally the Grand Duke, St. Aleksandr Nevsky (1263). This attention paid to the commemoration of the Russian saints bears witness to the unbreakable spiritual bonds which unite the Georgian and Russian Orthodox Churches.

The calendar of the Russian Church in its turn celebrates many Georgian saints. This spiritual unity was especially strengthened during the years of joint tribulation in the Great Patriotic War (1941-1945) when both fraternal peoples fought shoulder to shoulder against the German fascist invaders. It is interesting to note that on Victory Day, May 9

(New Style), the Georgian Church honours the memory of 187,594 Georgian soldiers who laid down their lives on the field of battle.

A further point to note in regard to the 1977 Calendar of the Georgian Church is its individual compositional makeup. The liturgical, historical, bibliographical and informational material are not brought together under separate headings, but alternate with one another throughout the calendar.

The calendar contains information on the contemporary Georgian Church (pp. 81-82) and on the membership of the episcopate, which in 1977 is composed of the following hierarchs: Metropolitan Gaioz (Keratishvili) of Tsilkani, who is temporarily fulfilling the duties of Vicar of Catholicos-Patriarch David V and is also Rector of the Georgian Theological Seminary; Bishop Georgiy (Gongadze) of Manglisi, Bishop Illarion (Samkharadze) of Bodbe; Metropolitan Roman (Petriashvili) of Batumi and Shemokmedi, who is temporarily fulfilling the duties of the Metropolitan of Chkondidi; and Metropolitan Iliya (Shioloshvili) of Sukhumi and Abkhazia.

The calendar also gives a list of the Primate of the Autocephalous Orthodox Churches (pp. 83-84) and the heads of the non-Orthodox Christian Churches (p. 85), as well as the vast historical register of the Georgian archbishops and catholicoses starting from the 4th century (pp. 419-424) and the Exarchs from the Holy Synod of Russia to Georgia from 1811 to 1917 (p. 425). The historical section of the calendar is rich in chronological data, particularly such as relates to the history of the Christian Church in the first centuries of her existence (p. 377), the Ecumenical Councils (pp. 378-385), and the Local Councils of the Georgian Church from 1917 to 1972 (p. 386). The so-called popular calendar is especially set off (pp. 416-418); it gives the patronal feasts according to locality and made to coincide with the feast days of the Georgian saints. A comparison of the present calendar of the Georgian Church with its earlier editions shows clearly that it follows in the best traditions of Catholicos-Patriarch Kallistrat (Tsintsadze) of All Georgia from 1932 to 1952, who personally edited the Church calendars during the first postwar years.

In the historical section of the 1977 calendar there are the biographies of the Georgian king, St. David the Restorer (pp. 45-54) and the queen, St. Tamar (pp. 55-67) taken from the historical chronicle *Kartlis Tskhovreba* (The Life of Georgia), which was published by Academician Kaukhchishvili (Tbilisi, Vol. 1, 1955, Vol. II, 1959).

David II (1089-1125) the Restorer (in some sources—David III; David IV the Builder—in contemporary editions), the King of Georgia was an eminent statesman and patron of the arts. During his rule, Georgia was united into a powerful, centralized state, which smashed the military coalition of the Moslem states at the famous battle of Didgor in 1121.

As the chronicler of the reign of David the Restorer writes, King David was renowned for his wisdom and devout life and his tireless concern for the Georgian Church, whose flourishing he justly regarded as a guarantee of the unity and stability of the country. Brought up by his spiritual mentor, Bishop Arseniy of Ikalto († 1127), an outstanding theologian and encyclopaedist, David the Restorer founded the Gelati and Ikalto academies. It was in the latter, according to tradition, that the famous Georgian poet Shota Rustaveli studied. This enlightened and pious king promoted the convocation of the Church Council, the building of churches and local parish schools and looked after the welfare of the Georgian monasteries in Palestine, on Sinai and in Antioch.

The king was renowned for his constant perusal of Holy Scripture and his asceticism through which he achieved grace-filled inner enlightenment. His penitential canon *Canticum Miserabile* which is published in the calendar (pp. 71-75) bears sufficient witness to this. In his testament, David the Restorer repenting for his sins begged to be buried at the entrance to the Gelati (Gayeratsky) monastery, so that every one who entered should step upon his tombstone: "trampling on my heart". This last request was fulfilled. St. David the Restorer went to meet his Lord on January 24, 1125, and was laid to rest at the entrance to the Gelati monastery. But a little while after he became renowned because of the revelation of God's mercy through his prayers, and so his relics were disinterred and placed under the altar in the cathedral church. At the end of the 13th century he was canonized, and a service composed in his honour (Archpriest D. V. Gambashidze. "Gayeratsky Monastery and the Biography of Orthodox King David III, Called the Restorer." Kutais, 1888.)

The reign of the granddaughter of David the Restorer—Queen Tamar (1184-1212) is known as the Golden Age in Georgian history. As the Georgian chronicler, Vasilii Ezosmodzghvari, relates, during her reign the Kingdom of Georgia stretched "from the Black Sea to the Caspian". Queen Tamar, called by the Georgian people "the Great", was renowned for her pious life and was later canonized. According

tradition she was buried in the well-known cave-monastery of Vardzia (where she had her cell) near the domestic chapel. The Feast of St. Thamar falls on May 1 (Old Style) and also on the Sunday of the Myrrhophores (Vasilii Ezosmodzgvani, "The Life of Thamar, Queen of Queens". Published by Academician Dzhavakishvili, Tbilisi, 1944 [in Georgian]). The same text is given in *Kartlis Tskhovreba* and reprinted in abridged form in the calendar—pp. 55-67).

The historico-liturgical section of the calendar contains the ecclesiastical charter of King Vakhtang II and Catholicos Antony I, on the order of the coronation of kings and the participation in it of Georgian hierarchs (pp. 77-80).

The section dealing with Liturgy has an important place in the calendar. It contains the full text of the Akathistos to St. Nina, Equal to the Apostles and Enlightener of Georgia (pp. 11-32). The akathistos was printed according to the jubilee edition by the Church Museum of Georgia (Tiflis, 1901) in commemoration of the centenary of the union of Russia and Georgia. The akathistos, which is renowned for its beautiful poetic language, was written by Metropolitan Savva Tusishvili of Ninotsminda, who was an outstanding figure in the Church and in the political and cultural life of Georgia in the second half of the 18th century and whose name is linked with the restoration of the ancient Ninotsminda See.¹

The akathistos in veneration of our Lord's Robe, which, according to the Georgian Church tradition, rests in the foundation of the Svetitskhoveli Cathedral in Mtskheta is also published in the calendar in full (pp. 33-44). It is reproduced according to the text published in 1917 by Academician K. S. Kekelidze and is conjoined with the doxology to the Life-Giving Pillar. Both the doxology and the akathistos were written by the Georgian Catholicos-Patriarch Nikoloz (1150-1178).²

It should also be mentioned that the calendar contains the text of the Liturgy of St. James, the brother of our Lord and the first Bishop of Jerusalem (pp. 204-225). In the editor's preface (pp. 201-202) it is stated that the Liturgy of St. James is one of the oldest liturgical monuments in the history of Christianity. Its origins are linked with the name of the Holy Apostle James. This opinion was held by the Trullen Synod and shared by several of the Patriarchs of Constantinople and Alexandria, for example, Mark of Alexandria, a patriarch famous in the early days. Later researchers—Orthodox, Roman Catholic and Protestant—have also accepted this view. But the opinion

has been advanced that this Liturgy cannot be ascribed to one author alone. It is possible that the text of one author (St. James the Apostle) forms the basis and main part of the Liturgy, which is now called the Liturgy of St. James (Complete Orthodox Theological Encyclopaedia... Vol. 1, 1912, p. 977).

During the early history of the Georgian Church the Jerusalem recension of the Liturgy of St. James was the one accepted. But after closer relations were established between the Georgian and Constantinople Churches in the 10th century, the Constantinople recension began to be used more and more. Of the various Georgian copies of the Liturgy, the given Georgian recension is closer to the Greek Messina text of 980-992 (S. Avaliani. "Review of Texts and Literary Works in Georgian Studies").

The Georgian Church has preserved many early liturgical and hagiographical monuments which are of considerable historical interest. The text of the Liturgy of St. James, published in the calendar is a reproduction of the text contained in the "Early Georgian Archieratikon", published in Georgian by K. S. Kekelidze (Tiflis, 1912, pp. i—xxv+text). The archieratikon is a book containing the offices for the hierarchal service of Liturgy and also for special offices such as consecration, ordination, and the blessing of the antimensia, conducted by a hierarch. In the Georgian Church the archieratikon was known as far as the 11th century, since the said manuscript, which was discovered in the Tiflis Museum of Church Archaeology and which contains the order of the Liturgy of St. James, and the offices of consecration, ordination, and the blessing of the antimensia, dates back to the 11th century. This manuscript, in the words of K. Kekelidze, is "one of the translated liturgical documents of the early history of divine service in the Georgian Church, a document which was later edited" (op. cit. p. xi). It should be mentioned that an important contribution to the study of early Georgian manuscripts was made by Academician Akakiy Shanidze (A. Shanidze "An Early Recension of the Liturgy of St. John Chrysostom". "Studies from the Faculty of Old Georgian", Vol. XIX, 1976, pp. 189-196).³

Pages 256-348 of the calendar contain a large number of extracts from the Book of Needs, including the Offices for Baptism, Matrimony, Holy Orders, the order of panikhida and the funeral service. All these texts have been published for the first time in the modern Georgian type (*mkhedruli*) in contrast to the ecclesiastical type (*khutsuri*) used in the printing of the Book of Needs in 1826 in Moscow and from

which these offices and orders have been taken. A special feature of the calendar is the Gospel texts. Under the general heading: "The Wisdom of the New Testament" (pp. 227-254) there are a number of excerpts from the Four Gospels. The text is also given of the Twelve Passion Gospels (pp. 349-368) according to the 1870 edition.

The glorification of the saints (pp. 369-375) is taken from the orologion, published in Tbilisi in 1710 in the printshop of King Vakh-tang VI of Georgia.⁴

The names of the saints, male and female, are given in alphabetical order in the calendar (pp. 388-415). These include a large number of Georgian and Persian names not contained in the Russian Church calendar.

A small prayer book (pp. 426-432) contains the principal prayers, the Ten Commandments, the Nine Beatitudes, the Creed, the 51st Psalm, the Prayer for the Motherland, prayers for the living and the dead, prayers for the beginning and end of studies, and others. Also listed are the Sacraments of the New Testament, the Gifts of the Holy Spirit, deeds of mercy and spiritual acts, as well as the vices and virtues.

The calendar concludes with the lunar calendar (p. 436) and the perpetual calendar (p. 437) and the equivalents of the Arabic numerals and the Georgian alphabetical signs (p. 439).

In concluding this review of the 1977 Georgian Church Calendar it should be stressed that it has much new information that was not in the 1975 or 1976 editions to say nothing of earlier editions.

The 1976 calendar, which contains 404 pages, is almost the same size as the present calendar and is also published in a book form. The contents of the 1976 Georgian Church Calendar (editor-in-chief—His Holiness Catholicos-Patriarch David V; editor-compiler—Bishop Gaioz of Tsilkani) are just as rich and varied. Let's take a brief look at its distinguishing characteristics as compared with the 1977 calendar.

First of all there is the memorial material dedicated to Bishop Gavriil (Kikodze, 1825-1896) of Imeretia, a prominent figure in Georgian ecclesiastical and cultural life in the 19th century. This contains a biographical sketch, written by Bishop Gaioz of Tsilkani (pp. 17-21); the funeral oration delivered by I. Chavchavadze in the Gelati church at the funeral of Bishop Gavriil on March 10, 1896 (pp. 22-26); Bishop Gavriil's reply to Georgiy Mukhranbatoni on the languages of the smaller nations (pp. 29-35) and Bishop Gavriil's sermon delivered on May 6, 1882, on the Feast of the Ascension of Our Lord (pp. 37-39).

Of great interest to specialists in canon law are the Apostolic Canons (pp. 43-67), the text of which are given according to the roto-graphure edition of 1926 by Metropolitan Kallistras (Tsintsadze), subsequently Catholicos-Patriarch of All Georgia († 1952), and which is based on the translation by Bishop Arseniy of Ikalto. The calendar also contains the offices for the consecration of hierarchs (pp. 73-86), the enthronization of the Catholicos (pp. 88-94) and the order for the vesting of the Catholicos (pp. 95-96).

The information on Georgian chronology, the *chronicon* (pp. 137-138), and on the Julian and Gregorian calendars (pp. 139-143) in connection with the paschal tables is also interesting.

The glossary of Old Georgian words, which is given on pp. 338-396, is of great help to those involved in Georgian studies.

The 1976 calendar also contains an index of Apostle and Gospel lessons which is of great importance to parish priests in their work (pp. 314-335). There are also many other historical and liturgical materials which are of considerable interest.

The publication of both calendars is an important and pleasurable event in the life of the Georgian Orthodox Church.

NOTES

¹ **Sara Barnaveli.** "'Commandments of the Beatitudes' by Savva Tusishvili". Annotated text. "Georgian Art", Tbilisi, 1950, Vol. III, pp. 211-216 (in Georgian); **L. Rcheulshvili.** "The Palace of Savva Tusishvili in the Village of Ninotsminda", *ibid.*, pp. 217-247; **L. Menabde.** "Sources of Ancient Georgian Literature", Vol. 1, 1962, pp. 351-355; **V. V. Beridze.** "Georgian Masters", 1967, pp. 209-212; **V. Keratishvili.** "Two Important Documents from Ninotsminda". The newspaper "Akhalgazada Kommunisti", No. 71, Jan. 21, 1969.

² The Robe of our Lord—the seamless vestment of the Saviour (Jn. 19, 21-24; Pss. 22, 18). According to the tradition of the Georgian Church, our Lord's chiton was brought from Jerusalem by the Rabbi Eli to Mtskheta where it was buried together with Eli's sister, St. Sidonia. A cedar grew above the grave, which exuded fragrant myron. Georgian tradition relates that in answer to the prayers of St. Nina, Equal to the Apostles and Enlightener of Georgia, the angels showed her where the chiton was buried. This event is depicted on an icon entitled: "The Glorification of the Church of Georgia" and is commemorated by the Georgian Church on October 1 (Old Style); a canon and a troparion were written and included in the service books of the Georgian Church. St. Nina, used to pray at the spot where our Lord's chiton was buried. Later a church was built there and dedicated to the Twelve Holy Apostles. During its building it was necessary to cut down the cedar, but the stump continued to exude myron. The church, which became the Patriarchal Cathedral, was called Sveti-Tskhoveli,

which, translated from Old Georgian, means "Life-Giving Pillar" (see also *The Journal of the Moscow Patriarchate*, No. 9, 1976, pp. 57-66). Not even the Moslem conquerors dared to violate the sanctity of this spot, which had been glorified by God's grace (see the "Synaxarion of the Cathedral of Mtskheta", No. 48, manuscript). A. I. Natroyev, the well-known historian of the Cathedral of Sveti-Tskhoveli, points out that besides our Lord's Robe the Georgian churches contained many other sacred relics, as for example, the mantle of the Prophet Elijah, the *soudarion* of the Saviour, the vestment of the Mother of God, and many others. Of particular interest is the vestment of our Lord, which was taken from the church in Mtskheta by the Shah Abbas of Persia and later brought to Moscow in the days of Patriarch Filaret. In any event the miraculous vestment of our Lord was brought to Moscow on February 25, 1625, by Urusan-bek, the Ambassador of Shah Abbas I. (A. I. Natroyev, "Mtskheta and Its Cathedral, Sveti-Tskhoveli", Tiflis, 1901, pp. 112-113).

The Life-Giving Pillar is now protected by a rectangular stone covering crowned with a light canopy which does not reach up to the vault of the church. The pillar stands next to the Patriarch's seat to the left of a model of the Church of the Sepulchre of Our Lord in Jerusalem

(A. I. Natroyev. Op. cit. pp. 102-103; P. Iosseliani. "The Mtskheta Church in Georgia", Caucasian Calendar for 1847).

³ The manuscript is now preserved in the Kelidze Institute of Manuscripts of the GSSR Academy of Sciences in Tbilisi under No. 86. A description of the manuscript is contained in Vol. I "Descriptions of Georgian Manuscripts" published by the institute (Tbilisi, Metsniereba, 1973, p. 297), where the manuscript is dated 10th century. There is also a foreign edition of the manuscript: *Corpus scriptorum christianorum orientalium. Scriptores Iberici. S. 1, t. 1, textus. Liturgiae Ibericae Antiquiores*, edidit M. Tarnishvili, Lovanii, 1950.

⁴ Vakhtang VI (1675-1737). A Georgian king of the Bagratid Dynasty, and a prominent figure in Georgian culture. In 1709 he built the first printshop in Georgia, the first book to be printed there was the Gospel (1709). Between 1709 and 1722 the Apostle, the Psalter, the Service Book, the Horologion, the Prayer Book and Akathistos to the Mother of God, as well as part of the Old Testament (the Prophets), and a poem by Shota Rustaveli: "Knight in a Tiger's Skin", which was annotated by King Vakhtang himself, were all published in the new printshop. In 1724 the political situation forced Vakhtang VI to emigrate to Moscow.

VALENTIN NIKITIN

ORTHODOX CHURCH CHRONICLE

Bulgarian Church. In 1975, the Moscow Theological Academy and the entire Russian Orthodox Church honoured the memory of Archpriest Prof. Aleksandr Gorsky, rector of the academy and an outstanding Church historian and researcher into early-texts, on the occasion of the 100th anniversary of his death. Archimandrite Nestor Krystev, who received his specialized education in the MTA, responded in the Bulgarian Church press. For a period of 30 years, Archpriest Prof. Aleksandr Gorsky lectured on the history of the Church in the Moscow Theological Academy, and amongst other nationalities his students included Bulgarians. Hieromonk Parfeniy Otenov from Ohrid graduated from the academy in 1852; he subsequently became Metropolitan of Niš. Hieromonk Anfim Čolokov graduated from the academy in 1854 with the degree of Magister of Theology, and was subsequently Metropolitan of Vidin. He was elected Exarch of Bulgaria in 1872. Hieromonk Evstafiy from the Bulgarian Zographou Monastery on Athos graduated from the academy in 1866, and was subsequently Metropolitan of Pelagosa Islands.

On many occasions Aleksandr Gorsky was both mentor and benefactor to Bulgarian students such as these and many of their fellow-countrymen, whom he helped to study in St. Petersburg. He was deeply fond of southern Slavs, and longed to see them enlightened and liberated. In 1863, he and Lyuben Karavelov, a student at the History and Philology Faculty of Moscow University,

drew up a project for a theological seminary in Bulgaria, which, with Russian assistance, would train Bulgarian clerics and teachers. But at that time Bulgaria was under the yoke of oppression and they were unable to put their project into effect (V. I. Lenin State Library of the USSR, Department of Manuscripts, "Gorsky Archive").

Archpriest Aleksandr Gorsky was also concerned with Bulgarian historical scholarship. He and one of his colleagues, K. I. Nevostruyev, were responsible for the discovery and publication of valuable Slavonic manuscripts of Bulgarian origin. He was the author of several interesting works on South Slavonic and Bulgarian saints. On behalf of the grateful sons of the Bulgarian Church and the Bulgarian people, Archimandrite Nestor honoured the radiant memory of this leading Russian theologian and historian, Bulgarophile and devout zealot of the Russian Church of the 19th century. ("Tserkoven Vestnik", No. 23, 1976)

Taking part in the 9th International Book Fair, held in Sofia from October 4 to 10 with the traditional motto: "Books in the service of peace and progress", were 582 publishing houses, firms and copyright organizations from 29 European, American, Asian and African countries. The Synodal Publishing House of the Bulgarian Orthodox Church had a stand on which it exhibited its recently published books on theology, ecclesiastical history, religious morality, service books, illustrated Church calendars and issues of the Bulga-

rian Church periodicals—the newspaper “Tserkoven Vestnik” and the journal “Dukhovna Kultura”. Present at the opening of the exhibition was His Holiness Patriarch Maksim of Bulgaria, accompanied by Bishop Dometian of Znepolye, General Secretary of the Holy Synod. His Holiness and Bishop Dometian, with an entourage of officials from the Synodal Publishing House, visited all the stands. On viewing the stand of the Synodal Publishing House, His Holiness expressed his pleasure at the way it had been set up.

(“Tserkoven Vestnik”, No. 28, 1976)

On February 17, 1977, Petr Bechev, from the village of Shiroka Lyka in Smolian District, passed away at the age of 100. For 80 years he had sung in the choir of the Church of the Holy Mother of God in the village. On the recommendation of Metropolitan Varlaam of Plovdiv, the ruling hierarchy, and in accordance with the decision of the Holy Synod he was awarded the high ecclesiastical choir title of protopsalmodist, and the Order of Sts. Cyril and Methodius, 2nd Class, for his services to the Church.

(“Tserkoven Vestnik,” No. 8, 1977)

Serbian Church. “Vesnik,” the organ of the Yugoslavian Union of Clergymen, has published an article devoted to the question of the preparations for the Holy and Great Council of the Orthodox Church in the 1920's and the role of the Serbian Church. These preparations were discussed at the Conference of Local Orthodox Churches in Constantinople in May-June 1923. At that time it was planned to convoke the council in 1925, on the 1600th anniversary of the First Ecumenical Council in Nicea. The Constantinople Patriarchate circulated the agenda of the council to the Local Churches. By a decision of November 28, 1924, the Episcopal Council of the Serbian Church urged the necessity to call a council to resolve pressing problems of a pan-Orthodox nature, but, bearing in mind that certain Local Churches would be almost certain not to take part in the council at the appointed time, the tardiness of the initiative itself, and the limited time available for their forthcoming discussion and for the resolution of many major problems which had arisen in the course of planning the council's programme, they proposed calling a preliminary conference of representatives of Local Churches, in order to reach an agreement on all these matters, ensuring greater success and productivity for the council.

The Episcopal Council of the Serbian Church proposed that this preliminary conference be held, in connection with the celebration of the 1600th anniversary of the First Ecumenical Coun-

cil, either in Niš (Naissus) in Yugoslavia, the home town of Constantine the Great, or on Athos. Answers to this proposition, which was circulated to the Local Churches, came from the Romanian Church, in the affirmative, and from Patriarch Gregorios of Antioch, who voted against the proposition. Then this matter was raised again, just as unexpectedly as it had been the first time, by the Constantinople Patriarchate. In his letter to His Holiness Patriarch Dimitrije of Serbia, His Holiness Patriarch Basilio of Constantinople mentioned the unfulfilled resolution to convoke a council, and said: “Together with our Most Holy Synod we have seen the pointlessness of further postponement... and have decided to return to the decision of our Church taken last year and have agreed that the council will take place, God be willing, in 1926 and will recommence its work on the great and holy feast of Pentecost, that is, on the birthday of the Christian Church, which gives sufficient time for each of the Holy Orthodox Churches to study the council themes.”

(“Vesnik”, No. 636, 1976)

The archives of the Serbian Academy of Sciences and Art contain a manuscript written on paper in 1442 by the Serbian monk, Nikon of Jerusalem, in the Monastery of the Mother of God on the island of Starcev Goric on Lake Skadar (today Starcevo). The monastery was founded by Elena, daughter of St. Lazar the Prince. Nikon was Elena's spiritual father, and carried on a correspondence with her. This manuscript is a collection of texts written for her, and includes the following: Nikon's correspondence with Elena, a short account of the life of Stefan Nemanic and St. Sava, an account of a trip to Jerusalem; monastic rules, and articles on geography and cosmography. Nikon had spent a great deal of time in the Holy Land, thus his name—“of Jerusalem”.

The manuscript originally belonged to Princess Elena, then was passed on to the Monastery of the Mother of God on Lake Skadar. Later the manuscript became the property of the library of the Exarchal Metropolis of Skoplje. In 1902, George Ačev, the secretary of the then Exarchal Metropolitan Sinezije, gave it to Prof. Svetozar Tomić. In 1941 Prof. Tomić requested the Serbian Academy of Sciences to accept it.

(“Vesnik”, No. 644, 1977)

The Serbian Church has suffered a great loss. Bishop Mefodije of Timok departed unto the Lord in Belgrade, on Sunday, February 20, 1977.

His Grace Mefodije (secular name Milan Muzdeka) was born on February 2, 1912, in the village of Hajtic, near the town of Glina in Croatia. After completing the primary school and the gymnasium in Glina, he entered the six-class

ological Seminary in Bitoli. In 1939, he graduated from the Orthodox Theological Faculty in Belgrade and took monastic vows under the name of Mefodije in the Monastery of Rakovica, near Belgrade, where he was later ordained a hierodeacon, then a hieromonk. In 1947, he was raised to the rank of protosynkellos, and in 1955, he became an archimandrite. From 1939 to 1941, Father Mefodije taught in the Theological Seminary of Prizren, and in 1941, he was assigned the post of religious teacher in the gymnasium in Belgrade, where he later became a professor. In 1947, Father Mefodije was made professor in the revived Prizren seminary. In 1951, he taught in St. Sava Theological Seminary in Belgrade. In 1955, he was made rector of the Prizren Theological Seminary, where he served for 16 years until his nomination as Bishop of Timok in 1971. In the Serbian Church, Bishop Mefodije was considered a great expert in Holy Scripture, which he knew almost entirely by heart, particularly the New Testament, which filled his speech and life. His seminary students sensed this, as did all those who attended Bishop Mefodije's consecration on July 4, 1971, in the Patriarchal Cathedral in Belgrade, which was solemnized by His Holiness Patriarch German of Serbia and the bishops of the Serbian Church. On that day they listened to Bishop Mefodije's brilliant sermon, the first as a hierarch of the Serbian Church, with profound interest and attention. Vladyka Mefodije's anointment as Bishop of Timok was conducted by Bishop Valerian of Sumadija in the town of Zajecar on July 18, 1971.

In early July 1969, Archimandrite Mefodije, who was then rector of the Prizren seminary, visited the Russian Orthodox Church and prayed before its holy shrines. He participated in the work of the Conference of Heads and Representatives of All Religions in the USSR for Cooperation and Peace among Nations as a guest from the Serbian Church. Vladyka Mefodije was particularly interested in the life of the Russian Orthodox Church, and the Soviet people's progress and accomplishments. In early 1973, Vladyka Mefodije fell ill and was unable to head the Diocese of Timok for a long time. During his illness he was replaced for several months by His Holiness



Patriarch German of Serbia, then by Bishop Pavel of Rasko-Prizren, and then by the Patriarch's vicar, Bishop Danilo of Marčany. Bishop Mefodije was frequently visited in Belgrade during his illness by Patriarch German, other bishops of the Serbian Church, members of the Holy Synod, many Serbian priests, and his seminary students. In April 1975, Bishop Mefodije notified the Holy Synod that he had recovered and in May the Holy Episcopal Council reappointed him to the Diocese of Timok.

On the day of Vladyka Mefodije's death, His Holiness Patriarch German led the lity by the coffin in the hospital Church of Sts. Cosmas and Damian assisted by several priests and deacons. The lity was attended by the following bishops and members of the Holy Synod: Bishop Nikanor of Backa, Bishop Vasilije of Žica, Bishop Hrizoslom of Braničevo, and Bishop Danilo of Marčany. The funeral service for Bishop Mefodije took place in Zajecar, and he was buried in Bukovo Monastery (near Negotin; the monastery was renovated by Bishop Mefodije). At the instructions of Patriarch German and the Holy Synod, the funeral service and burial was conducted by Bishop Pavel of Raško-Prizren who said the following on bidding farewell to Bishop Mefodije on behalf of the entire Serbian Church: "...Everyone who was acquainted with Vladyka Mefodije knows how fervently he carried out his duties and how zealously he worked for the glory of God, for the good of the Holy Church and of his seminary students, whom he thought of day and night, and of his flock in the diocese entrusted to him..." Bishop Irinej of Niš and many priests who were students of Bishop Mefodije attended his funeral service and burial. Also present were Vladimir Stanojevič, Secretary of the Commission on Religions of the Republic of Serbia, the chairmen of these commissions in Zajecar and Negotin, and other public leaders from these towns. Bishop Mefodije's own brother, Archpriest Rade Muzdeka from the Braničevo Diocese, also attended the funeral service and burial together with his family and other friends and relatives of the deceased.

Eternal memory in God to the departed Bishop Mefodije! May his soul rest in peace!

Hieromonk Damaskin Davidović





COMMUNIQUE

on the Visit of the Delegation of the Episcopal Church in the USA to the Russian Orthodox Church and the Theological Conversations Between Representatives of the Two Churches

At the invitation of the Russian Orthodox Church a delegation of the Episcopal Church in the United States of America visited Moscow from July 17 to 20, and from July 22 to 25, 1977. The delegation included: Presiding-Bishop John M. Allin (head of the delegation); the V. Rev. Canon William A. Norgren, the V. Rev. Canon Richard D. Anderson, Dr. Peter Day and Dr. Paul B. Anderson.

The present visit continued the tradition of sisterly relations between the Episcopal Church in the USA and the Russian Orthodox Church which arose in the middle of the 19th century and acquired particular intensity in the last quarter of the present century.

On the eve of the Feast of St. Sergiy of Radonezh the delegation pilgrimaged to the Trinity-St. Sergiy Lavra at Zagorsk. That evening the American guests attended the festal worship service. On July 18, the day of the feast, they attended Divine Liturgy in the Dormition Cathedral. At the end of the service, thousands of pilgrims, including many from overseas, thronged the square between the ancient churches for an outdoor moleben before an icon of St. Sergiy.

In the afternoon, the delegation of the Episcopal Church in the USA was assigned places of honour at the reception given by His Holiness Patriarch Pimen of Moscow and All Russia, in his Lavra residence. At the reception, His Holiness Patriarch Pimen and Presiding-Bishop John M. Allin exchanged speeches. His Holiness Patriarch Pimen and Bishop Allin with his companions had a friendly conversation during the fraternal meeting that followed after. The American guests then acquainted themselves with the Lavra's

life and historical buildings and visited the Moscow Theological Academy where they were received by the rector, Archbishop Vladimir of Dmitrov.

The Presiding-Bishop commented several times that he was greatly impressed by the piety of the Russian pilgrims and by the spiritual uplift of the worship services. He and the members of the delegation said that their experience of worship at Russian churches constituted a significant part of the visit.

On July 19, theological conversations between representatives of the Episcopal Church in the USA and the Russian Orthodox Church took place at the Department of External Church Relations in Moscow.

Participating in the conversations from the Episcopal Church in the USA were members of the delegation.

Participating from the Russian Orthodox Church were: Metropolitan Yuvnalyi of Krutitsy and Kolomna, Head of the Department of External Church Relations (head of the delegation); Bishop Khrizostom of Kursk and Belgorod, and Bishop Iov of Zaratisk, deputy heads of the DECR; Bishop Irinei of Serpukhov, Administrator of the Moscow Patriarchate Parishes in Canada and ad interim in the USA; Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy; Archimandrite Mefodiy, Deputy Head of the Department of External Church Relations; Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy; Hegumen Avgustin Nikitin, lecturer at the Leningrad Theological Academy; Father Sergiy Chevyaga, Candidate of Theology; A. S. Buyevskiy, Secretary of the Department of External Church Relations; N. A. Zabolotsky.

professor at the Leningrad Theological Academy; A. I. Osipov and K. E. Skudlov, professors at the Moscow Theological Academy.

Discussed were the following themes:

(1) Unity between the two sisterly churches. The Anglican and the Orthodox methods of perceiving unity; their paths to unity, including the Anglican-Orthodox Joint Doctrinal Discussions.

(2) The Book of Common Prayer and the Filioque Clause. The decision of the General Convention of the Episcopal Church in the USA to retain the Filioque Clause in the Nicene Creed.

(3) The ordination of women. Significance of the decision by the General Convention of the Episcopal Church in the USA to admit women to Holy Orders.

(4) Religious freedom and rights of believers. Search for mutual understanding of religious freedom and rights of believers.

Both sides read papers on the given themes, after which a lively exchange of views took place.

During the discussion on the second theme the Orthodox side noted with disappointment that the recent decision of the General Convention of the Episcopal Church in the USA to retain the Filioque Clause in the Nicene Creed was in contradiction with the Agreed Statement of the Commission for the Joint Doctrinal Conversations between the Anglican and Orthodox Churches adopted at the commission's meeting in August 2, 1976, in Moscow, with a representative of the Episcopal Church in the USA participating, and therefore constituted a retrogression from the agreement already achieved.

In response, the Episcopalian side noted that the Agreed Statement was adopted in August 1976, whereas the General Convention was held in September 1976, so that there was little time to explain the importance of this change. The House of Bishops was in favour of it, but the majority of the members of the clergy and laity were against what seemed to be a departure from Anglican tradition. On such important issues, the Lambeth Conference of Anglican bishops of the world usually pronounced its views, and the autocephalous Churches of the Anglican

confession made their decisions in the light of the bishops' recommendations. Time was needed for such a procedure, and therefore it was premature to state that the Anglican Communion had already made a decision about the Filioque Clause.

Upon discussing the third theme the Orthodox side emphasized strongly and with deep regret that the decision of the General Convention of the Episcopal Church in the USA to admit women to Holy Orders set up an insurmountable obstacle to the unity of faith between the Anglican and Orthodox Churches.

The theological position of the Russian Orthodox Church on the ordination of women is set forth in the Holy Synod Message on the 5th WCC Assembly and Its Results of March 3, 1976, and in the report of the Holy Synod Commission for Christian Unity and Inter-Church Relations on "The Consensus on Baptism, the Eucharist and the Priesthood" approved by the Holy Synod on March 1, 1977.

The Episcopalian side said that some dioceses insisted on ordinating women, some were strongly against and some were undecided. The decision was taken therefore to permit the dioceses to act as they believed to be right, trusting in the guidance of the Holy Spirit, that He would show them the right path. This act was not intended as a challenge to other Churches which must make their own decisions as the Holy Spirit indicated, taking into account the roles of men and women in the context of their life in their communities. It goes without saying that the Episcopal Church could not have made her decision if she had not had long experience in reviving the ancient institution of deaconesses.

The conversations were held in an atmosphere of brotherhood and frankness. In this connection, Bishop Allin observed that the two Churches had come to know each other enough to discuss their decisions in a spirit of sobornost.

Both sides consider that the present conversations, though brief in time, have formed a healthy link in developing sisterly relations between the two Churches, for they have provided an op-

portunity to come to a better knowledge of each other's positions, to find a community of views on certain questions, and to see the theological differences which need further consideration and exchange of opinions. The sides are convinced that the conversations were a valuable contribution of the two Churches to the efforts of the Anglican and Orthodox confessions to hasten the day of the longed-for unity of faith. It was agreed that a series of theological conversations would be prepared to enable competent representatives of both Churches to consider profoundly a number of themes essential for the partners.

That same day, Presiding-Bishop John M. Allin was received by P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers. Participating in the talk was the head of the council's International Department, V. S. Volodin.

On July 20, the delegation of the Episcopal Church in the USA left for Yerevan on a visit to the Primate of the Armenian Apostolic Church, His Holiness

Vazgen I, Patriarch-Catholicos of All Armenians.

On July 22, the delegation returned to Moscow and continued its study of the sights of Moscow and its religious life.

On Sunday, July 24, Metropolitan Yuveneriy of Krutitsy and Kolomna gave a farewell reception in honour of the delegation of the Episcopal Church in the USA in his chambers at the Novodevichy Convent.

The sides expressed their conviction that the traditional friendly relations existing between the Episcopal Church in the USA and the Russian Orthodox Church, further strengthened by the visit of Presiding-Bishop John M. Allin and his party, has made an effective contribution to their joint ecumenical service and peacemaking.

The sides are also convinced that these contacts help to establish confidence and to strengthen mutual understanding and friendship between the peoples of the USA and the USSR, and exert a favourable influence upon the present international situation.

On behalf of the delegation
of the Russian Orthodox Church
YUVENALIY, Metropolitan
of Krutitsy and Kolomna

Moscow, July 24, 1977

On behalf of the delegation
of the Episcopal Church in the USA
JOHN M. ALLIN
Presiding-Bishop

The 50th Anniversary of the First World Conference of the Faith and Order Movement

From May 26 to 29, 1977, Lausanne was the scene of festivities on the occasion of the 50th anniversary of the First World Conference of the Faith and Order Movement held in Lausanne on August 3-21, 1927.

As is known, the Lausanne Conference of 1927 was a most important milestone in the history of the ecumenical movement and greatly stimulated the majority of the Divided Christian Churches in their organized efforts to regain unity in faith and fundamentals of canonical structure in the One, Holy, Catholic and Apostolic Church.

In the course of preparations for this conference, the Russian Orthodox Church, which was invited to participate in it, showed great interest and

took a positive attitude towards this important development. This is attested to by the following documents:

(a) the formal letter of July 6, 1917 from V. Lvov, Chief Procurator of the Holy Synod, to Dr. John Mott informing him that the Russian Orthodox Church would participate in the conference;

(b) the official letter of December 1917 (No. 1750) from His Holiness Patriarch Tikhon on behalf and instructions of the Local Council of the Russian Orthodox Church to Bishop Dr. Anderson of Chicago, Chairman of the American Episcopal Church Commission on Preparations for the World Conference, with prayers, good wishes and the blessing of His Holiness and the Local Council of the Russian Orthodox Church.

x Church on the preparation for the conference;

(c) the letter from His Holiness Patriarch Tikhon dated March, 1918, to R. Gardiner, Secretary of the Preparatory Committee for the Convocation of the World Conference, with the prayers and blessing of His Holiness the Patriarch for the efforts in the matter of Christian unity.

As for the World Conference "Faith and Order" which was held in Lausanne in 1927, it was attended by several prominent Russian theologians headed by Metropolitan Evlogiy, at that time under the jurisdiction of the Moscow Patriarchate. The Russian delegation included: Prof. N. N. Glubokovsky, Archpriest Prof. Sergiy Bulgakov, and Prof. N. S. Arseniev. The Orthodox Church of Poland was represented by Metropolitan Dionisiy and Archpriest Kurkevich (both of Russian nationality and graduates from Russian theological academies—those of Kiev and Kazan). All the other Orthodox Churches were also represented at the conference by their hierarchs, clergymen, and professors of theology.

The celebration of the 50th anniversary took place on the initiative of the Faith and Order Commission and was endorsed by the decisions of the WCC General Assembly in Nairobi.

Representatives of many Churches, both members and non-members of the WCC, arrived for the celebrations; as well as delegates of world confessional associations, regional and national councils of Churches and ecumenical councils, clergymen, professors of theology, young people, and numerous guests.

On Thursday, May 26, after divine service which opened the celebrations, Dr. W. A. Visser't Hooft, WCC Honorary President and its former General Secretary, and the distinguished Catholic theologian from Paris, Father Yves Congar delivered reports at Lausanne University on the theme: "The World Conference in Lausanne—the Beginning of 50 Years of Search for Unity".

On Friday morning, May 27, the Anglican liturgy was conducted by Bishop Oliver Tompkins, former Chairman of the Faith and Order Commission. In the evening of the same day reports

based on the theme "What Kind of Unity? Dialogue Between the Eastern and Western Traditions" were read by Dr. Nikos Nissiotis, professor at Athens University and former Director of the Ecumenical Institute in Bossey, and Dr. Jurgen Moltmann, professor at the Protestant Theological Department of Tübingen University.

On Saturday morning, May 28, the Orthodox liturgy was conducted by Metropolitan Emilianos (Timiadis) of Calabria, Representative of the Constantinople Patriarchate to the WCC, and Archpriest Ion Bria of the Romanian Orthodox Church, a WCC staff member (subdivision of the World Mission and Evangelism).

At noon the Roman Catholic liturgy was held by Archbishop Torrella Cascanter Ramon, Vice-President of the Vatican Secretariat for Promoting Christian Unity.

In the evening a group of young people, members of the Ecumenical Council of the Youth of Europe (numbering about 15 thousand young people), held a prayer meeting at Lausanne Cathedral. This group had made a pilgrimage on foot, praying and singing all the way, from the monastery in Taise (France) to Lausanne to take part in the celebrations. Under the spiritual guidance of Prior Roger Schütz the young people prayed and bore witness to the general theme: "Christians, Witnesses of a Different Future" in the Lausanne cathedral church.

Prior Roger Schütz who chaired the meeting made special mention of the presence and participation in the celebrations of representatives of the Russian Orthodox Church.

On Sunday morning, May 29, a solemn service was held in the Lausanne cathedral church which was broadcast by radio and TV to 30 countries of the world.

A sermon dedicated to the jubilee theme was delivered by Dr. Emilio Castro (Methodist pastor from Uruguay), Director of the WCC World Mission and Evangelism Commission. After the sermon a solemn meeting of the participants in the festivities was held where numerous messages to the "Faith and Order" Conference, including those from Pope Paul VI and Patriarch Di-

mitrios of Constantinople, were read out. His Holiness the Pope greeted the Faith and Order Movement on the occasion of its glorious 50th jubilee of continuous efforts aimed at achieving Christian unity, and assured them of the support and continuous participation in the work of the Faith and Order Commission of the Roman Catholic Church.

The Roman Catholic Church is an official and full member of the WCC Faith and Order Commission. Roman Catholic theologians—members of the commission—are appointed by His Holiness himself and are official representatives of their Church to the commission. They are also members of the Permanent Committee and one of them is its vice-chairman. Roman Catholic theologians take an active and direct part in the work of the Faith and Order Commission: in all its sessions, consultations, theological studies, as well as in composing and editing of all its documents and reports.

In his message, Patriarch Dimitrios of Constantinople highly assessed the results of the 50-year efforts of the Faith and Order Movement, from the Orthodox point of view.

The meeting heard the report "Unity

of the Church: What Should Be Done for This?" delivered by WCC General Secretary Dr. Philip Potter. After the official part and the session there was a concert with the participation of the cathedral choir of Lausanne and Roman Catholic choir of the "foccolari" movement.

In connection with the festivities two official receptions were given: on May 27 by the government of the Canton of Vaud (where Lausanne is situated) and on May 29, after divine service, by the Synodal Council of the Evangelical Reformed Church of the Canton of Vaud.

The 50th anniversary celebrations were widely covered by both the ecclesiastical and secular press. All the major newspapers of many countries covered the celebrations and gave extensive and positive evaluations of the 50-year work of the Faith and Order Movement.

On behalf of the Russian Orthodox Church the celebrations were attended by His Grace Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, and Protopresbyter Prof. Vitaliy Borovoy, a member of the Permanent Committee of the Faith and Order Commission.

The WCC Central Committee Session

The 30th Session of the Central Committee of the World Council of Churches took place in Geneva from July 29 to August 6, 1977. "Confessing Community" was the main theme of the session. The opening worship service was conducted in the Chapel of the Ecumenical Centre in Geneva by Bishop Makariy of Uman, the Russian Orthodox Church representative to the World Council of Churches. The sermon on the theme of the Transfiguration was delivered by a member of the Central and Executive committees, Bishop Kirill of Vyborg, Deputy Patriarchal Exarch to Western Europe, Rector of the Leningrad Theological Academy and Seminary.

Archbishop Edward Scott, Moderator of the WCC Central Committee, and Dr. Philip Potter, WCC General Secretary, read the traditional reports to the participants in the meeting.

A panel discussion was dedicated to the main theme of the session—"Confessing Community". It was led by Dr. Emilio Castro, director of the WCC Commission "World Mission and Evangelism". The following participated in the discussion: the Rev. Jill Wallis (USA), Prof. Josef Smolik (CSSR), Mrs. Dorinda Sampat (Trinidad), and Metropolitan Ignatios Hazim (Lebanon). The main theme of the session was discussed in ten special working groups and at the plenary session. The Central Committee worked out and adopted an appeal to the WCC member Churches. This appeal was made in connection with the 50th anniversary of the ecumenical movement "Faith and Order" marked this year.

Following the recommendation of the General Secretariat Committee, the Central Committee discussed the ques-

of membership and admitted the Christian Protestant Church in Indonesia, the Episcopal Church of Sudan, the Church of Melanesia, and the Methodist Church in Malaysia as members of the World Council of Churches, and the Union of Christian Evangelical Baptists in Italy and the Methodist Church in Singapore—as associate members. Thus, the number of the WCC member-Churches is now 293. The charter of the Ecumenical Institute in Bosséy was approved. The General Secretariat was reorganized. From now on it will consist of a general secretary, three assistant general secretaries, each of whom will be the moderator of one of the WCC Programme Units, and an associate general secretary who will be responsible for finances and administration. In connection with this decision appropriate changes were made in the WCC Rules. Financial questions were discussed and appropriate decisions taken.

In addition to the existing WCC agencies, the Central Committee formed a committee for reviewing programmes and activities of the World Council of Churches (Bishop Kirill was elected one of its members), the Advisory Group "A Just, Democratic and Self-Sustaining Society" with Professor Vitaliy Borovoy as a member. Furthermore, upon the recommendation of the Executive Committee, the ecumenist Avgustin Nikitin, lecturer at the Leningrad Theological Academy, was elected member of the WCC Working Group "Dialogue with People of Living Faiths and Ideologies" to replace Prof. N. A. Zabolotsky, who was elected study secretary to the Programme Unit II "Justice and Service".

On the recommendation of the Committee of Programme Unit I "Faith and Witness" the Central Committee considered and approved the plans for the World Conference: "Contribution of Religion, Science and Technology to the Struggle for a Just, Democratic and Self-Sustaining Society" which is to be held in 1979.

The proposals of the "Church and Society" sub-unit to study further the theme "World Energy as an Ethical and Social Problem" and for the Churches to realize the project "Energy

for My Neighbour" were approved. Following the report of the sub-unit "Faith and Order" it was decided to continue the study of the theme "An Account of the Hope Within Us". The Central Committee gratefully heard the report of the Commission "Faith and Order" on the responses from the Churches to the three consensuses on Baptism, the Eucharist and Priesthood and recommended further studies on the theme.

On the recommendation of the Committee of Programme Unit II "Justice and Service", the Central Committee considered and approved the programme on the struggle against militarism and arms race. A special consultation on the struggle against militarism will be held by the Commission of Churches on International Affairs in November 1977, near Zurich. The research into the activities of multinational corporations will be continued, including the study of negative effects in the political, social, economic and cultural life of the countries wherein these corporations are carrying on their activities.

The Committee of Programme Unit II offered the Central Committee the following projects: Resolutions on Southern Africa, the Statement on Tortures, and the Statement on the New International Economic Order. The Central Committee discussed and approved these documents. The Resolution on Southern Africa condemns the continuing oppression of the people of Zimbabwe by the illegal regime of Ian Smith and supports the people of Zimbabwe in their struggle for their right to self-determination and independence.

The Central Committee confirmed its solidarity with the Churches and people of Namibia, and called upon its member-Churches to urge their governments, as well as the government of the South African Republic, to act in compliance with Resolution 385 of the UN Security Council and with the UN decision to recognize SWAPO as a genuine representative of the people of Namibia. The Central Committee appealed to its member-Churches in the South African Republic and elsewhere to bring pressure to bear upon the SAR regime to stop persecuting the oppres-

sed majority, to release immediately all political prisoners and to reject apartheid and bantustans.

The Statement on Tortures is a resolute demand to the authorities of states that resort to this inhuman practice to cease it immediately. The Churches, public and governmental circles, and the UNO should intensify their efforts to terminate tortures and other cruel, inhumane and degrading treatment of men.

The Statement on the New International Economic Order supports the decision of the 6th Special Session of the UN General Assembly of 1974. It notes that in the three years the states have made negligible advance in the implementation of the New International Economic Order. It appeals to Churches, non-governmental organizations and other public associations to render all possible aid to the realization of this decision of the United Nations Organization, so important for the future of mankind.

During the days of the session of the WCC Central Committee its moderator, Archbishop Edward Scott and Dr. Philip Potter, WCC General Secretary, met the members of the WCC Central Committee from the Orthodox Churches and the Orthodox members of the WCC staff. At this meeting questions of enlarging Orthodox contribution to the activities of the World Council of Churches were discussed. For this purpose concrete measures were outlined whereby the Local Orthodox Churches could participate in the ecumenical movement more fully.

Archbishop Edward Scott, Moderator of the WCC Central Committee, Dr. Philip Potter, WCC General Secretary, and responsible staff workers of the WCC had a meeting with representatives of the Churches from the European socialist countries who had participated in the session of the Central Committee. This meeting was a continuation of the consultation between the WCC leadership and representatives of member-

Churches from socialist countries which was held on March 29-31, 1977, in Budapest. It discussed the programme of the member-Churches from the socialist countries of Eastern Europe make greater contribution to the work of the World Council of Churches. Appropriate decisions were reached in this regard.

The 30th Session of the WCC Central Committee was attended by members from the Russian Orthodox Church: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Bishop Kirill of Vyborg, Deputy Patriarchal Exarch to Western Europe and Rector of the Leningrad Theological Academy and Seminary; Protopresbyter Prof. Vitaliy Borovoy of the Moscow Theological Academy; A. S. Buyevskiy, Secretary of the Department of External Church Relations; N. G. Teteryanikov, senior helper of the Assistant Rector of the Leningrad Theological Academy and Seminary; as well as I. I. Bishop Makariy of Uman, the Russian Orthodox Church representative to the World Council of Churches.

CHRONICLE

From July 7 to 10, 1977, the organization "Women of the Church Are One" held an Ecumenical Assembly at Purdue University near Indianapolis, Indiana, USA.

The assembly was attended by more than fifty thousand women. One of the assembly working groups examined the question of the violation of human rights in Ireland, Latin America, South Africa, South Korea and the Philippines.

The members of this working group unanimously stated that the most outrageous violation of human rights is to be found in South Africa which led to an appropriate declaration passed by the assembly.

The assembly was attended by women representatives from the GDR, Poland and the USSR. The USSR was represented by E. M. Gundyayeva, a staff member of the Leningrad Theological Academy, and N. I. Gorina, a staff member of the Department of External Church Relations.

DIALOGUE IN SOCIETY

Introduction

Although in the ecumenical movement dialogue continues all the time and, practically speaking, cannot be separated from ecumenism, it does not seem excessive to raise the question why because dialogue, especially in connection with the theme: "The Unity of the Church—the Unity of Mankind", extends the borders of Christian *oikoumene*. Due to the widening of dialogue, that is, its extension to the non-Christian religions, to the so-called ideologies, and to the humanistic trends rejecting faith in the supernatural, it could be useful to obtain answers to the following questions:

(1) What is the basic position of Christian thinking concerning dialogue and what are the conditions under which it is generally possible to raise the question of dialogue?

(2) What is dialogue from the point of view of Christian *oikoumene* and what is its nature?

(3) In what sense and how do Christians participate in a dialogue? In other words: is not what Christians call a dialogue a part of their service in a pluralistic world?

(4) What kinds of dialogue are possible for Christians with a pluralistic world? In other words, who and in what sense are the Christians' partners in a dialogue?

(5) What are the trends and the aim of dialogue from the Christian point of view?

Without aiming at a full coverage of the above-mentioned themes, let us try to answer these questions in an Orthodox-ecumenical way of thinking.

The Basic Positions and Conditions

All will evidently agree that the Christian's basic position on encountering the surrounding world and its phenomena will for him be his Christian self-awareness formed by faith, hope

and love (1 Cor. 13. 13). However, it is also very clear that Christian self-awareness, even if it were determined by St. Paul's above-mentioned categories, is not a simple thing. First of all, every person's perception and reflection of faith, hope and love depend on his personal qualities and on the complex of influences upon him of the environment. Secondly, one's own personal self-awareness is always confronted with the self-awareness of the other person and people, who, in their turn, are also influenced by personal qualities and their environments. The qualitative and quantitative characteristics of individual self-awareness are always different. That is why it would be dangerous and wrong to accept only individual self-awareness as a criterion of one's basic positions of thinking and acting in relation to the phenomena of the world. And that is why the ununiformity and complexity of Christian self-awareness should be noted here. Only given ununiformity can a dialogue of one personal self-awareness with another, a dialogue that leads to the formation of a mutual or fraternal self-awareness, commence. Hence the first condition—the ununiform understanding of the problems dealt with in the dialogue which nevertheless creates a desire for communion.

We began with ecumenical prerequisites and have come to think of the Church as of Christ's Body in which a variety of members make up an organic whole. Certainly, for every man his own personal, individual self-awareness is of indisputable value. Within the Church—a social organism—the individual self-awareness is organized and directed to form the awareness of Church society. Alongside this, the Churchwide awareness should not suppress individual self-awareness; the individual self-awareness within the Church should, however, enter into an organic and harmonious relationship with the self-awareness of Church society. Perhaps this is an ideal? Perhaps it is an ideal not only for the Church but for the whole of mankind now in the process of socialization? Be that as

This report was prepared for the Conference of the WCC "Dialogue in Society" that took place on April 18-27, 1977, in Jan-Mai, Bangkok, Thailand. We print it in slightly abridged form.

it may, outside such a harmonious relationship between the individual and the social the true fraternity we are looking for inside the Church and beyond her boundaries is impossible.¹ Thus a second condition becomes apparent—there must be a Churchwide background calling for harmony between the individual and the social.

It would seem that the ideal of a fraternal communion within the Church can be achieved if note is taken of the Gospel's guidance for inner elements that strengthen the Church. Will our belief be correct that the Church, as the Body of Christ (Rom. 12. 5; Eph. 4. 16), as the Ark of Salvation (cf. Heb. 11. 7), is created by "communing" or by "communion"—*koinonia* (1 Jn. 1. 3; 1 Cor. 1. 9; Tit. 1. 4; Gal. 2. 9, Acts 2. 44; Jude 1. 3, and others), by "concord"—*symphonia* (Mt. 18. 19) and by "sobornost"—*synagoga*, a triad that expresses by its interconnection based on St. Paul's triad of faith, hope and love, the inner links of the Church's body? Is it correct to think that what is understood by the term "sobornost" stands for a form of Christian communion and concord in liturgical and conciliar expression as well as for the very principle of the Christian calling—to gather with Christ and in Christ (Mt. 18. 20; Mt. 12. 30)? And does not such an understanding pave the way to an awareness of the brotherhood of all mankind? For "communion", "concord", and "conciliar order" are needed to organize any kind of human brotherhood. But the Christian brotherhood will differ from any other form of association because in the Church communion, concord and sobornost built on faith, hope and love are understood in a specifically Christian way and because, in the Christian Church, sobornost does not only mean conciliarity but "a gathering with Christ and in Christ". Understanding the difference, we nevertheless see the parallels and it makes it easier to hold a dialogue with those who are outside the Church.²

A dialogue between individual Christians in every Christian community and a dialogue between communities and Churches could, we believe, have as its basis this concept accepted by us.

However this may be understood, the third condition is the feeling of inner ties binding the Church.

There is another basic position to be mentioned. The problem of existence of the Church's activity in the world and of her dialogue with the world cannot be solved if the Church's attitude to the world's dynamics and the dialectics of the processes taking place in both are not taken into account.

The history of the Church provides enough arguments so that the Church of Christ cannot be understood in formalistic categories—statically—separated from the living development that of necessity happens in time, in a definite place and in connection with a definite situation. This assertion of the dynamics of the Church's existence does not, however, point to either a break in succession or any changes that would misrepresent the Revelation given to the community of believers by Christ and the Apostles. This assertion is simply a statement of the facts and provides the grounds for concluding that the Church remains as always vital and modern.

The fourth condition lies in the correct understanding of the dynamics of the Church's existence.

As far as dialectics are concerned (we shall not deal with the dialectics of the world outside the Church), it should be noted that in the life of Christian society, from the Church's very beginning, the traces of dynamic changes can be seen precisely in the dialectical opposition of some antinomies, the correct solution of which led to the development and strengthening of the Church and the incorrect solution of which led to divisions and the weakening and even disintegration of Christian communities. At least several antinomies may be mentioned as examples here: (1) the closed and open boundaries of the Church (the Church is enclosed in her faith, Sacraments, rites, and so on, but at the same time she is open in her sermons, mission, and service of love); (2) love for the world and hatred for the world (Jn. 3. 16; 1 Jn. 2. 15) (when in the world, the Church, on the one hand, hates the sin of the world—the three-headed lust "of the flesh, of the eyes and of the pride of

le"—while on the other hand, the Church loves the world extending her mission of salvation over it); (3) *akribia* dogmatical and historical and *oikonomia* in the freedom of sonship; (4) immutability and renewal (while preserving the guidance of Christ and the apostles intact, the Church, however, in the interests of the economy of salvation makes needed changes in her customs, rites, liturgical offices, and canons, and in the use of theologoumena to interpret dogmas); (5) hierarchical structures and charismatic services; (6) ascetic withdrawal "into the wilderness" and broad engagement in the service to the world. This list of examples of the Church's dialectical *modus vivendi* and activities which means each individual believer's dialectical *modus vivendi* and activities, could be continued.³

It is evidently important to know that antinomies when opposed to each other in argument can be absolutized, stress being placed on just one of them. This was once noted by Bishop Lesslie Newbigin of the Church of South India in his examination of the peculiarities of different Christian confessions.⁴ The placing of unique stress discontinues the dialogue, turning it into a logomachy the only purpose of which is to defend a certain point of view.

The undesirability of this constitutes the fifth condition.

Another point, which in modern dialogue takes on considerable significance, should be touched upon here. This is the voluntary or involuntary acceptance by religious consciousness of the world outlook of the social environment in which the Church performs her ministry and to which her members belong. This phenomenon could be called "an ideological coloration."⁵ And actually the parties in an ecumenical dialogue very often, if not always, do not speak from a purely Christian point of view, but from the position taken by their societies and states. Such an attitude in this matter will not seem strange if one remembers what has been said above about the components that make up Christian self-awareness. Accepting "ideological coloration" as an actual fact, one should, however, always remember that the ecumenical dialogue

must contain and confirm the truth that *no matter what fluctuations take place in their environment, the Christians' identity in faith, hope and love must be preserved intact*. This is probably the most important prerequisite for what has been already said and for what is yet to be said about the dialogue of Christians with other people and about the attitude of Christians to the world around them. And this is the sixth and most important condition of the dialogue.

II. The Nature of the Dialogue

If what has been said about the necessity of organizing Christian life in communion, concord and sobornost is true, and if it was correct to note the tension existing inside each antinomy and if this tension should be resolved in accordance with the Church's needs, then dialogue seems necessary. The dialogue is carried out by word and deed within Christian communities even without any special organization—by life itself—but it nevertheless appears that a certain purposefulness is required so that the dialectic tension and search for an appropriate catholic organization of the Church may be resolved into a synthesis which would be constructive for the Church. The dialogue should also be carried on between the Divided Churches in order for them to achieve unity in the One, Holy, Catholic and Apostolic Church with the same kind of purposefulness. Thus, it can be stated that the very existence of the Church, even if it were not the existence of Divided Churches as it is nowadays, implies an organized or unorganized discussion of questions concerning the better conformity (identity) of Christian society with its eternal model and its eternal tasks and aims. The dialogue is even more necessary if the division of the Churches continues. In this case the dialogue should aim at promoting the reconstruction and constant renewal of the Churches' communion, concord and sobornost on the basis of faith, hope and love, calling upon the Holy Spirit every day and hour for His mystical guidance.

Keeping in mind the lessons of history, we must remember that not every

dialogue brings the desired or expected result. Therefore, by the word "dialogue", we shall mean not formally organized conversations within certain structural boundaries but a search through conversations for a sane and constructive synthesis in order to achieve the noble aims of consolidating the Church and her service to the world. In this sense the term "dialogue" will be only a symbol of a creative search that does not necessarily require a formal parliamentary method of work or the organization of bilateral or multilateral discussions, but rather one that presupposes and takes into account the whole complex of ideas and wishes, no matter what their origins are, so long as they serve these constructive purposes. Such an interpretation of dialogue opens the way for believers to participate widely in discussions and the carrying out of decisions. However, as has been mentioned above, preference should be given to Churchwide awareness.

No dialogue can commence unless both parties are striving to solve one problem or another. Insignificant, sometimes not even exactly clear elements of communion are required for the dialogue to commence. But discovering these elements requires an effort from hypothetical partners. Efforts are also required to sharpen one's self-awareness until it feels the need for dialogue. Efforts should also be made throughout the dialogue so as to maintain the necessary mentality and prevent the dialogue from turning into a destructive argument or an aimless logomachy. Starting with minor elements of community the dialogue by means of ever growing concord between the partners, is capable of bringing about an ever greater communion, which in its turn prepares the soil for decisive steps towards certain joint actions in constructive synthesis. Thus, a striving aroused by the need to discuss one question or other, the greater or lesser extent of communion, and the efforts made to find the correct steps for constructive decisions are the elements of the dialogue.⁶

It would be wise at this point to recall the Pauline categories of faith, hope and love in order to see for ourselves

how useful these are in the dialogue as understood in the terms given above.

Should any importance be attributed to the words of Teilhard de Chardin concerning the addition of two vectors that of faith in God and that of faith in the world (knowledge of the world)?⁷ Does not the ecumenical movement at the present time follow the path of asserting its faith in the world when it develops its programmes of horizontal service?⁸ Where is the border between faith in the world and secularization whereat one loses faith in God? What is more important in this dialogue for better mutual understanding between the followers of one or other creed—an argument about basic theological and metaphysical positions or a search for practical cooperation aimed at the joint elevation of the world to ever greater perfection? When discussing these questions one learns the value to the dialogue of faith and knowledge as points in which it is possible to achieve practical cooperation for serving the world in its development towards good, and in its attainment of the physical, biological, humanistic, and spiritual perfection.

Precisely on this basis—the possibility of practical cooperation—rests the hope for the better future of the world and mankind, the search for more just and humane structures, the establishment of a standard of life more worthy of man, or, to express it in ecumenical terms—the work for a more just and viable society.⁹ At the same time, an urgent question, from the Christian point of view, arises: how is this hope and this search to be correlated with the eschatology of salvation promised by the Saviour of the World?

St. Paul's assertion that love is the greatest of virtues (1 Cor. 13. 13) is very important for the Christians' contribution to the dialogue on this very basis. Was it not the weakening of love that led to the pernicious divisions in Christendom, and is it not love that we lack most of all and need in the ecumenical movement in order for the movement towards unity to become more effective? The love for one's neighbour commanded in the Gospel (Mk. 12. 31) is the most effective basis for any word and deed in the relations between belie-

ers and unbelievers. This love can be used in all contacts with the phenomenal world, of which a Christian is a part.

We can thus see that the nature of the dialogue in which the Churches and Christians are involved, is, on the one hand, natural in origin because dialogue is demanded of necessity each time there occurs a dialectic tension, and, on the other hand, it is also of a formative origin because it is characteristic of Christians to hold faith, hope and love in each dialogue as lines along which, from the Christian point of view, the dialogue must proceed.¹⁰

II. Participation in Dialogue—a Part of Christian Calling

Returning to what was said earlier, we should note that if dialogue is necessary in order to resolve the antinomies that occur in the life of the Church just as in the life of every Christian, then without a doubt dialogue constitutes a part of the Christian calling. But again attention should be paid to the Holy Scriptures which on frequent occasions express disapproval of controversies, logomachies and divisions brought about by what we would call an excessive self-assertion in the corporeal (cf. 1 Cor. Chap. 1-3). In view of this, the historian has a right to ask: Were the ancient controversies, for example, those of the Nestorians and Monophysites, a dialogue or were they persistent advocations by each side of their opinions in the interests of corporeal self-assertion? From our point of view, it was not a dialogue, but an argument disapproved of by the Holy Scriptures. It was not a dialogue because the central elements of such were absent, namely: search for communion and concord in faith, hope and love for the building up of Christ's Body, for the preservation of unity *in the bond of peace* (Eph. 4. 3). It was not a dialogue because the controversy was followed by the division and estrangement of large Christian communities. From this we can draw the conclusion that for the dialogue to be truly a part of the Christian calling it should be free from elements of controversy and should

lead to the constructive solution of antinomies on the basis of communion, through concord.

Thus, the Christian calling in the dialogue is a striving for singlemindedness and unanimity in faith, hope and love in order to consolidate Christ's Body, His Church, to perfect each and every one in virtue, to struggle against sin. Apparently this is of the greatest importance in the inner dialogue that is carried on by each Christian with his conscience, by Christians with each other and by Churches in the ecumenical movement.

However, as was already mentioned, the question concerning dialogue is not put only on the plane of the enclosed life of Christian communities, but is brought forward into the sphere of the Christians' and Churches' service to the world, a point we have called the openness of the boundaries of Christian communities. By this very fact dialogue is made complicated and becomes problematical because the Holy Scriptures contain direct instructions concerning the avoidance of heathens, unbelievers, sinners, and of those who cause controversies and divisions (that is to say, of those who are outside the Church).

Turning Christian communities towards the world was seen in the past as a mission of Christianization, or as a union with the world to make this very task easier (the union of the Church and State). Based on the well-known words of the Saviour (Mt. 28. 19—20; Mk. 16. 15-16), the first interpretation of the Church's turning to the world has not lost its significance nor can it be lost for all time. However, the elements of free acceptance of the truth by those to whom the Gospel is preached were sometimes left in the shade, as were the elements of service not calling for a compulsory response in faith. Precisely this should be kept in mind now that the Churches are addressing the modern pluralistic world in which, besides Christianity, various non-Christian groups and associations are working for their religious cause; in which numerous contingents separated from religion in general and from faith in Christ in particular are to be found; in which world outlooks that reject faith in the supernatural are developing;

in which science and technology form a kind of global ideology, wherein belief and unbelief, mercantile pragmatism and sacrificial altruism, militarism and peacemaking are trying to find a fulcrum with or without the help of religious morals.

The second interpretation is also supported by the practice of the Church's service to the world.

Without a doubt, the same dialectic principles could be used to commence dialogues between Christian and various non-Christian outlooks on the world and the life in it; and if such dialogues do commence, they should have the same constructive purposefulness, that is to say, they should not be destructive and useless logomachies and arguments, but attempts to find a way on more or less common ground to a mutual understanding of problems in order to solve them in the spirit of constructive synthesis.

In dialogues of this kind, priority should be given to service for the good of the world and for the fruitful development of society, that is to say, to questions of practical cooperation in such fields as peace among nations, disarmament, the correct use of scientific and technological progress, including space research, the fair utilization of raw materials and resources, economic justice, justice in social and political relations, the health service, food and many other vital problems in which common basic positions for discussions and common interests can be found, problems which can be solved for the benefit of all. It has already been mentioned that Christian love and hope can morally justify such dialogues from the point of view of Christianity. And if the partners in the dialogue can find similar ethical elements, the decisions will be the more profound.

The confessional field could also be a subject for a dialogue on condition that common positions be found, for example, views on creation, the destiny of the world depending on whether it is perfecting or falling into sin, on the personality of man and the value of the harmonious relation between the rights and interests of man, and the rights and interests of society, and so on. But

in such a dialogue priority should be given to firmly expressing Christian convictions so that the inner values of the Christian faith be not levelled or distorted.

This seems to be the meaning of the dialogue that Christians and the Christian Churches are capable of conducting with the outside world. Fully retaining their Christianity and all that goes with the Christian teaching and way of life, and the name of Christian, they can and should conduct a dialogue of service and witness, and this is their true calling.

IV. Partners in Dialogue and Its Variants

Our reference to dialectics and to the possibility of finding constructive decisions in the presence of antinomies serves merely to indicate that the historical development processes taking place in the world and in the Church are real. This reference does not make it easier either to enter a practical dialogue or to conduct it successfully. Indeed, contradictions are sometimes so clear-cut as to be diametrically opposed, making dialogue either completely impossible or very difficult. Thus, for example, a dialogue between the present-day ideologies on the level of world outlooks is impossible—it is impossible on the level of basic postulates and axioms. A partnership in dialogue therefore depends on a number of conditions: on basic positions, on the more or less strongly expressed mutual concern, and on the level that can be attained in a dialogue at any given stage. As experience shows, the way to find one's nearest partners lies on the horizontal plane of service. This certainly does not exclude some of the elements of vertical communion of views on the value of the cosmos and the earth, on the dignity of man and society, on perfection, and so on,¹¹ but the vertical communion is thus made dependent on the horizontal one.

Without going into detail, let us try to classify the dialogues which Christians have so far led and in which they are capable of engaging in the future.

A. The Inter-Christian Dialogue

This can simultaneously be on confessions and on service on the basis of faith, hope and love.

(a) A dialogue of each Christian with himself, with his own Christian conscience in order to struggle against temptations, seductions, and sin, and in order to foster virtues with the aim of strengthening the Christian character and developing what we called in the beginning a Christian self-awareness.¹²

(b) The life and dialogue of each Christian in his family; not for nothing does St. Paul speak of *the church which is in his house* (Col. 4. 15; Rom. 16. 5).

(c) A meeting in a dialogue of the brothers and sisters of a parish which forms the consciousness of the community or of the parish.

(d) Contacts and service within the framework of a given social and political structure that provides an ideological coloration to the Christian and the Churches without depriving them of what constitutes the heart of a Christian.

(e) Internal Church discussion at differing levels, from the parish to the Local Church Council during which the self-awareness of the given nation's church is clarified and made more precise.

(f) Bilateral meetings between individual Churches.

(g) Multilateral meetings between churches at the regional and general ecumenical level which also mean meetings between Christians of different ideological colorations.

(h) Conferences of regional inter-church organizations and of the World Council of Churches.

(i) Inter-Church councils (Ecumenical Councils).

B. Christian Dialogue with People of Other Religions

It would appear that in a dialogue of this kind priority should be given to questions of service while the problems of ethics should be dealt with either afterwards or simultaneously. Questions of faith as such should, we believe, be

treated with great care. The Christian bases for dialogue with people of other faiths are ethics, which in the first place means love, as well as hope.

The dialogue may appear in the following variants:

(a) Personal contacts like those described in the Parable of the Good Samaritan.

(b) Mutual tolerance in cases of mixed marriages and respect for the beliefs of every member of the family.

(c) Mutual respect and help where two or several communities of different religions are neighbours.

(d) Cooperation in carrying out civic and social duties.

(e) Conversations at the local, national, and regional levels in bilateral, trilateral and multilateral meetings on questions of practical solution of material and spiritual problems.

It should be noted that the Russian Orthodox Church is experienced in organizing dialogues with representatives of various religions within the country and with the participation of outstanding religious leaders from abroad on a multilateral basis on questions of peacemaking, justice and cooperation among nations. In June 1977, the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations was held in Moscow. The conference was attended by representatives of various religions: Buddhism, Hinduism, Islamism, Judaism, Sikhism, Shintoism, Christianity.¹³

C. Dialogue with Non-Religious Humanitarian Groups and Men of Various Ideologies

As has already been noted, one should distinguish between Christians who share definite humanitarian or ideological outlooks, including those involved in science and technology, and men whose outlooks are non-Christian and non-religious. When contacting them it is sometimes difficult to use Christian norms or those of religious faith and morals in general. Therefore, the best basis for beginning a dialogue with those who reject religion and religious morals but nevertheless have very worthy concepts concerning humanism, man's dignity, and that of society, man-

kind's future, nature and the cosmos, and so on, would be realism which is highly evaluated both by Christians and non-religious men.

To classify conversations or dialogues of this kind is no easy task. At the same time we shall try to set out at least some guidelines.

(a) The World Council of Churches has been able to organize a number of "Church and Society" conferences and consultations in which scientists and technicians and also political figures, that is to say, representatives of ideologies, have taken part.

(b) The Christian Peace Conference and the Conference of European Churches have invited specialists, as consultants, who held particular ideologies and did not share the religious outlooks of their interlocutors. It would appear that those experiments were fruitful.

(c) Evidently, in the future it will be possible to have profound contacts with non-religious scientific and political figures to discuss questions of service to the world and mankind on the basis of a common understanding of reality and a common concern for the future of the world and of mankind.

V. The Directions and the Aim of Dialogue

It now remains for us to summarize all that has been said above.

(1) The Christian life of every believer, religious family, parish, diocese, and Local Church, as well as the whole Church, should be so guided as to make the One, Holy, Catholic and Apostolic Church a universal reality as it is described in the Holy Scriptures and interpreted in Church Tradition. To achieve this it is necessary that every believer should lead a religious life, that the life of parishes be lively and modern, that Christian communities be organically linked with each other through the Church's conciliar system. All this can be cleared up and confirmed through an inter-Christian ecumenical dialogue that reaches the level of every Christian, a dialogue which it is understood will lead to the creative reconstruction of the Gospel principles of communion, concord and sobornost

on the basis of faith, hope and love

(2) In dialogue attention should be paid to the dialectics of the Church's existence with the antinomies that require Christians to exert effort in solving them; so that everything be done in the spirit of faith, hope and love in order to consolidate the Church, to gather with Christ and in Christ. If such effort is not made (cf. Mt. 11. 12) then the historical mistakes that led to Christianity's divisions may recur.

(3) Mutual goodwill and attention to what is said by one or other party, striving to understand correctly what is insufficient or exaggerated in one or other outlook, patience, and moderation—these are the characteristic features of the dialogue in general and of the Christian dialogue in particular.

(4) A dialogue can be on confession and practice, that is to say, it can call for unity of faith as well as for communion in love. It can also touch upon the prospects for Christian life and service, meaning the hopes of the Christian calling.

(5) When addressing the religious world that does not believe in Christ—that is to say, people who profess Buddhism, Hinduism, Islamism, Judaism, etc., Christianity cannot and should not weaken its witness of Christ and the Gospel but, in the process of a dialogue with men of other living faiths, Christians should listen attentively to their witness as well in an attempt to discover elements in common which could be seen by them (the Christians) as a result of the preliminary action of the Holy Spirit. The greatest attention should be paid today to finding fields in which to work jointly for the benefit of mankind in solving the urgent problems facing the planet and its inhabitants at present and in the future.

(6) One can speak of a dialogue with the world of unbelievers only in a relative way, because it is difficult to draw a distinct boundary between belief and unbelief, just as it is difficult to exclude Christians from any political, social or ideological contexts. However, it is obvious that alongside Christians there are men who are unbelievers or who are convinced advocates of one or other ideology. Is a dialogue with them possible? Yes, it certainly is possible. But

ore commencing each dialogue, Christians should verify that there exists a common basis for a talk with the aim of cooperating for the benefit of peace and of mankind. An understanding of equality, freedom from biases and prejudices, respect for humanitarian and creative ideas, and a desire to contribute to the common creative work—these are the bases for a dialogue with unbelievers and with convinced advocates of ideologies. In any case, Christians in their turn should display a readiness to serve their neighbours whoever they may be for the virtuous cause of a better future for the world and mankind.

(7) The immediate goal of every dialogue is to erect an edifice on a foundation of mutual understanding, respect and cooperation.

NOTES

1. F. M. Dostoevsky, *The Brothers Karamazov*. Russian Monk. Note the reflections of the "mysterious visitor" on solitude and the feat of eternal communion in love. Petrozavodsk, 1970, pp. 332-333.

2. N. A. Zabolotsky, *Catholicity—a Problem of Ecumenism*. MS, Leningrad, 1970; see also his speech at the presentation of his thesis, "JMP", No. 9, No. 11, p. 68; *Theological Studies*, 1971,

Vol. IV; *La Chiesa del Mondo*, No. 16, 22/4/1970.

3. Ibid. Also see N. A. Zabolotsky, "Glory to God in the Highest...", "JMP", 1974, No. 7, p. 27.

4. Lesslie Newbigin, *The Household of God*, London, 1955.

5. DFI Working Committee, WCC, January 1977, Gland/ Switzerland.

6. Wolf G. G., *Towards an Ecumenical Theology*, Geneva, 1961. See also Catholicity—a Problem of Ecumenism, "Conducting an Ecumenical Dialogue", pp. 852-855.

7. Oeuvres de Pierre Teilhard de Chardin. *L'Avenir de L'Homme, Le Coeur de Problème*, Ed. du Seuil, 339-349. Translated into Russian by N. A. Zabolotsky, see MS in LTA, pp. 345-359, 1970.

8. Reports of the 5th and the 6th sections of the WCC General Assembly in Nairobi.

9. Report of the 6th section of the same assembly.

10. Prof. A. I. Vvedensky, "Logika kak chast teoriy poznaniya" (Logic as a Part of the Theory of Knowledge). Faith and Knowledge, Petrograd, 1917.

11. Is it not for this reason that horizontalism is developing so rapidly in the ecumenical movement?

12. Prof. S. M. Zarin, "Asketizm po pravoslavno-khristianskomu ucheniyu" (Asceticism According to the Orthodox-Christian Teaching). Vol. I. St. Petersburg, 1907.

13. Newsletters of the International Preparatory Committee for the World Conference: Religious Leaders for Lasting Peace, Disarmament, and Just Relations among Nations. Issued by the DECR.

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"THE LOCAL COUNCIL OF THE RUSSIAN ORTHODOX CHURCH"

This book contains documents, papers, speeches, and proceedings of the Local Council of the Russian Orthodox Church, May 30-June 2, 1971. The book, published by the Moscow Patriarchate in August 1977, is the English translation of the same book in Russian that came out for the 2nd anniversary of the great event in the life of the Russian Orthodox Church.*

The book contains everything relating to the Local Council, the election of the Patriarch and his enthronization, but above all it conveys that spirit of sobornost which permeates all acts of the Local Council and highlights the peacemaking and patriotic activities of the Russian Church.

The book is richly illustrated; its format is exactly the same as the Russian edition.

* See JMP, 1973, No. 7, p. 80.

The Second Meeting of the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue



Participants in the second meeting

The second meeting of the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue was held on August 23-30, 1977, in the Orthodox Centre of the Constantinople Patriarchate in Chambesey (near Geneva).

The commission worked under the chairmanship of Metropolitan Ireneos of Germany (Constantinople Patriarchate) and of Bishop Leon Gautier of the Christian Catholic Church in Switzerland.

From the Orthodox side at the meeting were representatives of the Churches of Constantinople, Alexandria, Jerusalem, Russia, Serbia, Romania, Bulgaria, Cyprus, and Greece, and from the Old Catholic side—the autonomous Churches of the Netherlands, Germany, Switzerland, Austria, and Poland. The Polish National Catholic Church of the USA and Canada was represented by the delegate from Poland.

The commission considered the drafts of reports prepared by the subcommission on Mariology and the Church and their basis compiled two documents: (1) The teaching on the Mother of God and (2) the teaching on the essence and signs of the Church.

These documents contain the Orthodox and the Old Catholic Church's teaching on these subjects.

The commission passed a resolution that a third meeting be held in the summer of 1979.

Commission members Metropolitan Filaret of Berlin and Central European Patriarchal Exarch to Central Europe Archpriest Prof. Nikolai Gundyayev, the Leningrad Theological Academy and Seminary, and the commission consultant G. N. Skobei took part in the meeting on behalf of the Russian Orthodox Church.

St. Daniil, Grand Duke of Moscow

The Orthodox Prince Daniil was the fourth son of St. Aleksandr Nevsky and his first son by his second wife, Vassa. He was born in Vladimir in 1261 and named after St. Daniel the Stylite. At the age of two he lost his father¹. For how long St. Daniil enjoyed the tender care of his pious mother, Vassa, we do not know, for the date of her death is not in the chronicles; we only know that she was buried in the Church of the Nativity of Christ in the Convent of the Dormition in Vladimir (the Princess's Convent) and was revered as a pious woman by the local inhabitants [I, p. 6]. St. Daniil's orphaned childhood in those tempestuous and troubled times was not darkened by deprivations and misfortunes.

In 1272 Prince Daniil received the crown of Moscow with its outlying lands as his allotment by inheritance. At this time he had a church and adjoining monastery (popularly known as Daniil's Monastery) built in honour of his patron saint, St. Daniel the Stylite² [I, p. 408; III, p. 280]. Moscow was then a small and inconspicuous principality. As he grew older, Prince Daniil consolidated and enlarged it, not through bloodshed and force, but by charitable and peaceful means. The Orthodox prince looked after the well-being of his principality and its inhabitants in as far as his strength and means allowed. In Moscow itself, he built a wooden wall around a large hill covered by a pine forest with steep, precipitous slopes washed by the Moskva and the smaller Sglinka rivers. Thus the fortress was established that was first known as the Detinets (Kremnik, and later as the Kremel (Kremlin). In addition to the already existing Church of St. Michael the Archangel, the prince built a wooden church of the All-Merciful Saviour *chto Boru* inside the Detinets. Located

near the church were the prince's chambers and the servants' and soldiers' quarters.

St. Daniil's humility and peaceability at a time when his brothers, greedy for power, were fighting for the title of grand duke cooled their passions and led to their reconciliation. Even when Prince Daniil was forced to take up arms in defence of his lands he strove to avoid bloodshed. Thus, in 1282, he fought on the side of his brother Andrei with his Muscovite warriors against his elder brother Dimitriy, but at the first encounter he succeeded in effecting a reconciliation and the brothers separated without fighting or bloodshed. The prince showed concern for his people and he was filled with a feeling of lofty responsibility for them. When his brother, the Grand Duke Andrei Aleksandrovich, and the Tatars whom he called to his aid ravaged the Russian towns of Murom, Suzdal, Kolomna, Dmitrov, Mozhaik, and Tver in 1293, Prince Daniil decided to allow them to enter Moscow in order to save the people from bloodshed and certain death. During this time he suffered the miseries of destruction and pillage along with his people. In 1295, Prince Daniil was forced, in defence of his rights, to do battle against his brother close to the place known as Yuryevo Polchishche, but here, too, his love for peace won and bloodshed was avoided. In 1295-1296, at a council of princes in Dmitrov, Grand Duke Andrei (who received this title in 1293-1294) made peace with all the other Russian princes and, with their approval, relinquished the title of grand duke in favour of his younger brother, Prince Daniil of Moscow.

In 1300, when Prince Konstantin Romanovich of Ryazan with the help of the Tatars was secretly preparing a surprise attack on the Principality of Moscow, Grand Duke Daniil went with warriors

to Pereyaslavl-Ryazansky. The Muscovite prince defeated the enemy, took Konstantin Romanovich prisoner and killed a great number of Tatars. This was the first victory over the Tatars, not a major one, but noteworthy as the first burst towards freedom. Having taken prisoner the Prince of Ryazan and his boyars, Grand Duke Daniil did not treat them cruelly but with due courtesy, having only one goal: to establish a good and stable peace and put an end to the internecine strife in the Russian land. After defeating the Prince of Ryazan and dispersing his Tatar allies, Grand Duke Daniil did not take advantage of his victory to acquire land or to take spoils, as was then an accepted practice, but set an example of non-acquisitiveness, love, and fraternity.

The saintly prince never took up arms to acquire land and never took the property of other princes through force or deception. In recompense for this the Lord Himself enlarged the boundaries of Grand Duke Daniil's dominions although he had not sought this. Prince Ioann Dimitrievich of Pereyaslavl, St. Daniil's nephew, modest and pious, and a benefactor of beggars, had always respected and loved his uncle. As the childless Prince Ioann lay dying in 1302, he transferred his principality to Grand Duke Daniil of Moscow, rather than to his elder brother Andrei who considered himself his heir and was already directing affairs in Pereyaslavl through his boyars. After Rostov, the Pereyaslavl lands were, together with Dmitrov, foremost in their number of inhabitants and in the strength of its capital's fortress: Pereyaslavl was defended by a high earthen bank, a double wall with 12 towers, and a deep moat. But Grand Duke Daniil remained faithful to Moscow and did not transfer the capital of his principality to the mightier, more important Pereyaslavl. This union moved the Muscovite prince into the ranks of the most powerful princes. Here lay the beginning of the unification of the Russian land into one mighty power. And this unification was the fruit of Christian piety.

In 1303, Grand Duke Daniil fell seriously ill, took the schema vows and instructed that his body be buried in the Monastery of St. Daniel. Because of his

great humility he did not want to be buried in the church itself, but in the monastic cemetery. He died on March 10, 1303.

Less than 30 years after Grand Duke Daniil's death, the Monastery of St. Daniel, which he had founded, was transferred to the Kremlin, to the Monastery of the All-Merciful Saviour *na Boru*, the church was turned into a parish church and the cemetery made secular.⁴ During the reign of Grand Duke Ivan I (1462-1505) St. Daniil reminded his forgetful descendants of himself. An unknown person appeared to a youth in the grand duke's entourage, saying: "Do not fear me—I am a Christian and lord of this place. My name is Prince Daniil of Moscow, and by the will of God I am laid here. Tell Grand Duke Ivan from me: 'you honour yourself and have forgotten me, but God has not forgotten me'." From that day on the grand duke decreed that panikhidas sung by an assembly of the clergy in his princely relative. In the reign of Ivan III's son, Vasilii Ioannovich (1505-1533), Prince Vasilii Shuiskii showed disrespect for Grand Duke Daniil's place of burial despite warnings to the contrary; he was punished on the spot—as he tried to mount his horse from the gravestone, the horse reared and fell on his rider, nearly crushing him to death. After this, Vasilii Shuiskii frequently went to sing panikhidas at Grand Duke Daniil's grave. In the reign of Tsar Ivan IV, the dying son of a merchant of Kolomna was healed at St. Daniil's graveside. Amazed by the miracle, Tsar Ivan restored the ancient Monastery of St. Daniel and decreed that the metropolitan should hold a procession with the assembly of the clergy to the prince's burial place and say panikhidas there [V, p. 84-85; col. 920]. The *Life of Grand Duke Daniil* as it was preserved in 17th century copies, ends with a description of the restoration of the St. Daniel's Monastery in the reign of Tsar Ivan IV [V, p. 316; VIII, col. 145].

In 1652, Grand Duke Daniil was glorified through the invention of his holy and incorruptible relics, which were translated to the Church of the Holy Fathers of the Seven Ecumenical Councils (built by order of Tsar Ivan IV between 1554 and 1560) on August 31.

p. 408; VI, col. 920]. His remains placed in a reliquary "for the glorification of the Holy Trinity and the healing of the sick..." [IV, p. 19]. The monastery inventory for 1753 includes a special note that an icon of the Holy Trinity was placed above Grand Duke Daniil's reliquary [I, p. 69]. This gives information clearly indicating that the peacemaking prince venerated as the Source and Giver of Peace—Holy Trinity.

He, then, was the founder of the principality of Moscow and the builder of the town of Moscow. Metropolitan Pimen described this aspect of Grand Duke Daniil's activity very well in his prayer for the saint: "This founder laid the foundation of today's grandeur (of Moscow), modestly marking out only a small path thereto. For, as with every house built not with excessive haste, but with great artistry and diligence, it acquires firmness and long-lasting inextinguishableness; like a tree that has grown over many centuries, starting as a small sapling and then slowly becoming sturdier, its branches spreading around, thus this town was to grow from modest, yet firm beginnings, so that its first sparkle would not dazzle the eyes of the envious, and so that it could not be shaken and felled at the very beginning before it attained its full height. Thus the founder laid the way for this mighty town, giving it a modest but constant radiance, undisturbed by any windy gusts, and left the way for its rise to his son, Grand Duke Ivan Danilovich, called 'Kalita', who, the true imitator of his famous, yet modest and gentle father's good deeds, elevated this town to the heights of glory and power" [X, p. 34-34 reverse].

NOTES

¹ In 1262 Prince Aleksandr Yaroslavich Nevsky was summoned by the Khan to the Horde, where he was forced to remain almost to the end of his life. On the way back he fell seriously ill and died in the Feodorovsky Monastery in Gorodets (Gorodets is today called Kasimov), where he died on November 14, 1263, having taken monastic vows before his death. He was buried on November 23 in the Monastery of the Nativity in Vladimir.

² Prince Daniil was named after St. Daniel the Stylite († 489-490), whose feast day is celebrated on December 11 (24), the shortest day in Moscow—7 hrs. 1 min.; after December 12 (25) the days grow longer and lighter, as if to signify that

Russia and Moscow began to rise since Prince Daniil's days [I, p. 30].

³ No information has come down to us in the form of contemporary entries in the Moscow chronicles about Daniil Aleksandrovich and Yuriy Danilovich (Ya. S. Lurie, *General Russian Chronicles of the 14-15th Centuries*, Leningrad, 1976, p. 60). The majority of the chronicle sources and the *Life* indicate the date of Prince Daniil's death as the Feast of St. Gerasimus of the Jordan († 475), March 4, 1303 [IV].

⁴ The monastery remained in the Kremlin until 1490 when it was again transferred to Krutitsy and came to be called the new Monastery of the Saviour. St. Daniel Monastery was empty until 1560 [II, p. 408; III, p. 281]. After its restoration and, especially, after the invention of the holy relics of St. Daniil the monastery gained fame. In the early 19th century a chapel was built in honour of St. Daniil of Moscow on the northern side of the Church of the Holy Fathers of the Seven Ecumenical Councils. The monastery cemetery is the burial place of such famous men as Metropolitan Varlaam Eristov, Archbishop Nikifor Feotoki, Archimandrite Dionisiy of Great Perm, Yu. I. Venelin, N. V. Gogol, M. D. Dmitriev, Yu. F. Samarin, N. S. Tikhonravov, P. V. Khavsky, A. S. Khomyakov, Prince V. A. Cherkassky, N. M. Yazykov, and others [II, p. 408-409; III, p. 280].

⁵ Researchers have noted that the circumstances surrounding the invention of the relics are unknown, apart from the fact that they were invented through revelation [I, p. 18]. However, an ancient 17th century service ("in the month of March, on the 4th day, the death of the Orthodox Grand Duke and Saint, Daniil Aleksandrovich, Miracle Worker of Moscow—IV, p. 20) says about this event: "Our great and joyful feast is dawning in the God-protected town of Moscow and monastery today, the Feast of the Most Holy Theotokos, when thy miraculous relics were invented through the revelation given to the prince's page regarding the neglect of thy holy body, for which we shall extol the Lord forever" [IV, p. 33].

A note to the service shows that it was compiled "with the blessing of His Holiness Iov (1589-1605), Patriarch of Moscow and All Russia, and through the labour and zeal of Simeon Romanovich Olfev and the Monk Sergiy from the Trinity-St. Daniel Monastery in Pereyaslavl-Zaleski [IV, p. 38]. However, Archimandrite Amfilokhiy, who had the service published, has shown on the basis of textual analysis that the known text of the service dates from after 1652, when through the invention of the relics Prince Daniil of Moscow and St. Daniil of Pereyaslavl were glorified, and services to them were written by the same authors [IV, p. 18-19]. Archimandrite Amfilokhiy further verified that the service to St. Daniil was composed in the reigns of tsars Ivan and Peter (1682-1696) and under Patriarch Ioakim (1673-1690), i. e. between 1682 and 1690. In proof of this there is also the fact that, from the Council Acts of 1678 (under His Holiness Patriarch Ioakim) and from the Rule of the Moscow Cathedral of the Dormition in the second half of the 17th century, we know that the Feast of St. Daniil was not yet celebrated in the 17th century, but rather panikhidas were sung to him [VI col. 920; 9, p. 190]. Researchers vary in their

opinions as to when Prince Daniil was officially canonized. Archimandrite Dionisiy holds that this was on August 30, 1652 [I, p. 28], while others suggest that the Feast of St. Daniil was established at the end of the 17th and beginning of the 18th centuries [VI, col. 921]. E. E. Golubinsky dates the origin of this feast to the end of the 18th century—beginning of the 19th century [IX, p. 190] when Metropolitan Platon compiled the service to St. Daniil that is still used today, as well as the saint's Life [X]. But whatever the date of Prince Daniil's canonization may have been, God clearly ("made manifest the relics") glorified him by the invention of his incorruptible relics on August 30, 1652, which served as the basis for the Church's elevation of Prince Daniil to sainthood.

B I B L I O G R A P H Y

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II. Denisov, L. I. "Pravoslavnye monastiri Rossiiskoi imperii" (Orthodox Monasteries of the Russian Empire), Moscow, 1908.

III. "Pravoslavnye russkie obiteli" (Orthodox Russian Monasteries), St. Petersburg, no date of publication.

IV. Archimandrite Amfilokhiy "Letopisnye i drugie skazaniya o svyatom blagovernom velikom knyaze Daniile Aleksandroviche, syne svyatogo blagovernogo velikogo knyazya Aleksandra Nevskogo, i postroennom im za Moskvoyu-rekoyu Danilovom Monastyre" (Chronicle

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V. "Slovar istoricheskii o svyatykh, pri vleniynkh v Rossiiskoi Tserkvi, i o nekotorykh podvizhnikakh blagochestiya, mestno chtimymy" (An Historical Dictionary of Saints of the Russian Church and of Some Locally-Revered of Piety), St. Petersburg, 1836.

VI. "Pravoslavnaya Bogoslovskaya Entsiklopediya" (Encyclopaedia of Orthodox Theology), St. Petersburg, 1903, Vol. IV.

VII. Klyuchevsky, V. O., "Drevnerusskaya zhitiya svyatykh kak istoricheskii istochnik" (Ancient Russian Lives of the Saints as Historical Sources), Moscow, 1871.

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IX. Golubinsky, E. E., "Istoriya kanonizatsii svyatykh v Russkoi Tserkvi" (History of the Canonization of Saints in the Russian Church), Moscow, 1903.

X. "Sluzhba prepodobnomu i blagovernomu velikomu knyazyu Daniilu Moskovskomu. Uche pamyat polozhena v Prologe marta 4 dnya i obretenie chestnykh moshchei prazdnitsy mesyatsa avgusta 30 dnya" (Service for the Canonization of Saint Grand Duke Daniil of Moscow. His feast day according to the Prologue on March 4, and the invention of his holy relics is celebrated on August 30), Moscow, 1903 (Brief Information on the Service is published below).

A. VOL

Service to St. Daniil

The Service to St. Daniil, the Orthodox Grand Duke of Moscow, is printed on sixteen pages of our Russian edition. In the Prolog his feast day is given on March 4 and the first invention of his holy relics on August 30. The service consists of many canticles and an akathistos glorifying the saint.

The magnificent verses written in Church Slavonic (whose beauty and melodiousness, unfortunately, are often lost in translation) praise the virtues of Orthodox Prince Daniil, his reign, his peacemaking (St. Daniil often mediated between warring princes and himself did everything to avoid war) and his steadfast defence of the Orthodox faith; they also tell us of victory over the Tatars (the first time in the long years of

foreign domination) and of the rise of Moscow in his reign. As a rule the canticles end with supplications begging the saint to pray to God for the salvation of the supplicants, for granting peace to the churches, the city of Moscow, the Land of Russia and its people peace and God's mercy; the canticles express the belief that the Lord grants all of Daniil's prayers.

In conclusion we cite a sticheron from the service:

"In divine hymns let us praise Saint Grand Duke Daniil who was zealous of fasting and merciful in reign, protector of widows and orphans, benefactor of beggars, comforter of strangers and sorrowful, upholder of the Orthodox faith, banisher of enmity, defender of the afflicted; for his sake Christ our Lord grants the Land of Russia peace and great mercy."





Church of the Smolensk Icon of the Mother of God in the Trinity-St. Sergiy Lavra. Metropolitan Veneniy of Krutitsy and Kolomna conducting a panikhida at the grave of Metropolitan Nikolai (Iurshkevich) of Krutitsy and Kolomna (January 13, 1892-December 13, 1961). Below: consecration of the Transfiguration Cathedral at the New Valaam monastery. In the foreground: His Eminence Archbishop Paul (centre), Bishop Theodosius of Pittsburg (right) and Bishop Mark of Ladoga (see "Consecration of the Transfiguration Cathedral at New Valaam")





Above: **Metropolitan Yuvenaliy of Krutitsy and Kolomna** addressing the participants in the theological conversations held in Moscow between the Russian Orthodox Church and the Episcopal Church in the USA. Below: representatives of both Churches in session (see the communique on these conversations)



Church Candles and Their Symbolism

Lighted candles and icon lamps have a special symbolic meaning in the Christian Church. No Christian service can be held without lighted candles.

In the Old Testament, when the first temple of God was built on earth—as the tabernacle testified—services were held in it with lamps as the Lord Himself had ordained (Ex. 40. 5. 25). Following the example of the Old Testament Church the lighting of candles and of icon-lamps was without fail included in the New Testament Church's services.

The Acts of the Apostles mentions the lighting of lamps during services in the time of the Apostles. Thus in Troas, where Christ's followers used to gather on the first day of the week—Sunday—to break bread, that is, to conduct Liturgy, *there were many lights in the upper chamber* (Acts 20. 8). The reference to the large number of lamps signifies that they were used not simply for lighting but for their spiritual significance.

The early Christian rite of carrying a lamp to the evening service led to the present-day order of Vespers with its evening entry and the singing of the old hymn "O Joyful Light" which expresses the Christian teaching of spiritual light that illuminates man, of Christ the source of the grace-bestowing light. The order of Matins is also linked to the idea of the Uncreated Light of Christ, manifested in His incarnation and Resurrection.

"We never hold a service without candles," says Tertullian (2nd century), "yet we use them not just to dispel night's gloom—but in order to hold our services in daylight—but in order to represent by this (the lighted candles) Christ, the Uncreated Light, without Whom we would be broad daylight wander as if lost in darkness." (*Sochineniya*—Works, 3rd ed., Kiev, 1915, p. 76). "In all the Eastern Churches," writes the Blessed Jerome (4th century), "candles are lit even in the daytime when one is to read the Gospels, in truth not to dispel the darkness but as a sign of joy... in order under that factual light to feel that Light of which we read in the Psalms (119, 105): *Thy word is a lamp unto my feet, and a light unto my path*" (*Tvorennya*—Works, part IV, 2nd. ed. Kiev, 1900, pp. 301-302).

"Icon-lamps and candles represent the Eternal Light, and also the light which shines from the righteous," says St. Sophronius, Patriarch of Jerusalem (7th century) (*Pisaniya svyatykh otsov i uchitelei Tserkvi, otnosyashchiesya k istolkovaniiu bogoslužhenia*—Writings of the Holy Fathers and Teachers of the Church on Interpretations of Divine Services, St. Petersburg, 1855, Vol. 1, p. 270).

The Holy Fathers of the 7th Ecumenical Council determined that in the Orthodox Church the holy icons and relics, the Cross of Christ, and the Holy Gospel were to be honoured by incensing and the lighting of candles (Acts of the 7th Ecumenical Council; see V. Bolotov, *Istoriya drevnei Tserkvi*—A History of the Early Church, Vol. IV, p. 560). The Blessed Simeon of Thessalonica (15th century) writes that "candles are also lit before the icons of the saints, for the sake of their good deeds that shine in this world..." (*Sochineniya*—Works, Moscow, 1916, p. 108).

Orthodox believers who visit the House of God and enter into inner prayerful union with God, His Most Pure Mother, and the saints light candles before their icons. The candle burning before the icon is a sign of our faith and hope in God's beneficent aid that is always bountifully sent to all who turn to the Lord and to His saints with faith and prayers. The lighted candle is also a symbol of our burning and grateful love for God.

The Church Rules contain instructions on when and where to light candles during Vespers, Matins, and other services (*Typikon*, Chap. 24 and 25).

During special services the worshippers not only set candles before the icons but themselves stand with lighted candles in their hands. Thus the Typicon under the date September 26, Feast of St. John the Divine, says the following: "Candles are distributed to the brethren" (during polyeleos).

At Matins on Palm Sunday after the reading of the Gospel lesson and the blessing of the fronds, we hold with these fronds—the sign of resurrection—lighted candles in our hands as a symbol of the greatness of the feast and the undying light of our faith in the resurrection to life eternal.

During the reading at Matins on Good Fri-

day (this usually begins on Thursday evening) of the Twelve Gospels of the Holy Passion the congregation light candles as they listen and hold them in their hands, living over again our Lord's sufferings and burning with love for Him. It is an ancient custom of Russian worshippers to take home a lighted candle from this service and to make the Sign of the Cross with it on their doors in remembrance of our Lord's sufferings and in protection against evil.

At Vespers on Good Friday, when the Epitaphion is borne out of the sanctuary and also during Matins for the Burial of Christ our Saviour on Holy Saturday all present in the church stand before the Epitaphion with lighted candles as a sign of love for Christ Crucified and Dead, and with faith in His Radiant Resurrection.

On Easter Sunday from the moment of the procession round the church in commemoration of the Myrrhophores who proceeded with burning lamps to the Sepulchre of our Saviour, the worshippers hold lighted candles in their hands until the end of the Paschal Midnight Service, expressing thus their great joy and spiritual triumph—"Christ is risen, joy is everlasting".

At hierarchal services special candle holders have been used since olden times. The worshippers reverently bow their heads when the hierarch blesses them with the dikerion, representing the two natures of our Lord Jesus Christ—His Divinity and His humanity—and with the trikerion, representing the Holy Trinity. In addition a primikerion is lighted (a lampada) with which the subdeacon stands by the Holy Doors opposite the crozier-bearer.

Candles are also lit during the celebration of the Holy Eucharist.

Holy Baptism is administered with the priest fully vested and "all the candles lighted". Three candles are set by the baptismal font as a sign that the Baptism is accomplished in the Name of the Holy Trinity. The person to be baptized and the godparents hold lighted candles in their hands during the procession round the font after the Chrismation as an expression of joy at the entry of a new member into the Church's salutary fold and eternal union with Christ.

An ancient custom in the Russian Church is for the penitent to approach the priest for Confession with an unlighted candle which he brings as a gift to God and as a sign of his hope of having his sins forgiven by the Lord.

At the betrothal of the bride and bridegroom the priest "thrice makes the Sign of the Cross

over their heads and hands them lighted candles" before they enter the church to receive the Sacrament of Matrimony throughout which they hold lighted candles in their hands as a symbol of their profound love for each other and of their desire to live with the blessing of the Church—radiantly, purely, and joyfully.

At the Sacrament of Holy Unction, it is the Church's ancient custom to light seven candles round the vessel with holy oil as a sign of the grace-bestowing action of the Gifts of the Holy Spirit. The ailing person, if possible, and all those praying hold lighted candles in their hands to express their faith and hope that God's grace will be bestowed upon him and that spiritual and bodily health will be secured down to him.

When the body of a deceased is brought into the church, four candles are placed about the coffin to form a cross to show that the deceased was a Christian. During panikhida, the parastasis, and funeral service, all the members of the congregation stand with lighted candles as a sign that the deceased's soul has left this world and entered the Kingdom of Heaven—the Unwaning Light of God. (It has now become the custom to extinguish the candles after the canon, before the singing "With the souls of the righteous".)

As a sign of one's communion in prayer with the deceased, during commemoration services we usually set candles on the *Kanoun*—a small table upon which stands a Crucifix and on which offerings in remembrance of the deceased, above all, candles and *kutiya*, are placed).

Several other services in which candles and lamps are used as special signs should also be mentioned. Thus during Vespers that precedes the Liturgy of the Presanctified Gifts, the priest, after the reading of the first paroeimia of the day, blesses the congregation with a lighted candle and censer, intoning: "May the Light of Christ illuminate you all".

Candles are also lit before the Cross and Epitaphions of the Saviour and of the Holy Theotokos and on their feast days as well as before the Holy Gifts at the Liturgy of the Presanctified.

On the eve of Christmas and of Epiphany we see a candle lit before the festal icon in the middle of the church to remind us of the birth and appearance on earth of Christ our Saviour, the Giver of Light, and we hear the joyful singing by the priests and choir of the troparion and kontakion of the feast.

The "Useful Information" in the Service Book especially instructs those about to hold serv

s that "lighted candles... should be set... on the altar and on the prothesis... for if a priest presumes to hold a service without candles, he commits a mortal sin". A candle or lamp is placed before the Gifts on the prothesis after the Hoskomide and when the Gifts are carried from the altar to the prothesis.

During Liturgy when the presiding priest intones: "The holy things unto them that are worthy" a lighted candle is placed before the Holy Doors "in adoration of the Holy Lamb and His passion" and to remind the communicants that they, like the wise virgins of the Gospel, should, in the fear of God, proceed to the meeting with our Lord with lighted candles of faith (I. Dmitrevsky, *Iz'yasneniye na liturgiyu*—The Commentated Liturgy, St. Petersburg, 1856, p. 335).

The Orthodox frequently keep as a holy thing the Epiphany candle lit during the Blessing of the Waters. Many also reverentially keep candles from the Matins of the Holy Passion and the Paschal Midnight Service. Others preserve the candles from their christening and add them together with their christening and wedding gowns to be placed eventually in their coffins.

Thus candles and lamps are lighted at all church services. It should be noted that the lighting of candles and lamps has a wide variety of spiritual and symbolic meanings—*For God, Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ* (2 Cor. 4. 6), Who illumines the world with spiritual light (Jn. 1. 9; 8. 12). Lighted candles in the church are also an expression of the worshippers' adoration and love for God, their sacrifices to Him, and at the same time of their joy and of the spiritual triumph of the Church. The candles, by their burning, remind one of the Unwaning Light which in the Kingdom of Heaven rejoices the souls of the righteous who have pleased God.

Since ancient times it has been the custom for church candles to be made of wax—a most pure and sweet-smelling substance derived from flowers. It, therefore, embodies the purity and sincerity of our offering and sacrifice to God. In later years the substance of church candles has changed but pure wax remains an obligatory component of them in the Russian Church.

Church candles, like all the objects pertaining to services, such as, for example, the sacred vessels, are blessed by the Church before they are used. There is a special office for



A church candle is the symbol of the believer's prayer

blessing candles. The candles are laid on a table set up in the middle of the church. The priest, in epitrachelion and phelonion intones: "Blessed is our God..." and the reader or the choir responds: "Amen". This is followed by "Glory be to God", "O Heavenly King", and so on. After the "Lord's Prayer", the clergy sings "O Joyful Light" while the priest censers crosswise the candles and those present. He then intones: "Let us pray to the Lord" and recites the following prayer: "O Lord God on

PATRISTICS

The Russian edition of *The Journal of the Moscow Patriarchate*, No. 5, 1977, contains excerpts from Father Pavel Kolossovsky's "Patristics".

Father Pavel Kolossovsky was a professor at the St. Petersburg Theological Academy from 1848 to 1854, occupying the Chair of Patristics. His manuscript work in fourteen volumes is preserved in the collection of Academician N. K. Nikolsky, which is in the Library of the USSR Academy of Sciences. Courses in patrology have subsequently been organized in the theological academies by such outstanding theologians as I. V. Popov, N. I. Sagarda, S. L. Epifanovich and others, but Father Kolossovsky's work may be of interest to those studying the history of theological thought in Russia.

The published excerpts from Father Kolossovsky's course in patristics have been divided into five parts. The first is "On the Study of the Works of the Holy Fathers". Pointing to the tremendous significance of these works in the life of each Christian, the author notes that "the practice of quoting from the Holy Fathers began during the first centuries of Christianity, and intensified in the 5th century and subsequently. The writings of some of the Fathers were recognized as canonical at the Ecumenical Councils; these writings included the rules set down in the works of Sts. Dionysius the Great and Peter of Alexandria (the third and fourth councils respectively), St. Gregory of Neocaesarea (third council), St. Athanasius the Great (fourth council), St. Basil the Great (fourth council), and others.

"...In periods when scholasticism prevailed the study of these works was very simple. The

High, the Creator of all good things, cleanse by Thy Name all evil and impurity and bless all. We pray Thee, O Lord, come down at this hour and bless these candles with Thy Holy Spirit. For Thou art our light and we glorify Thee, the Father, the Son, and the Holy Spirit now and for ever and world without end". The priest then sprinkles holy water on the candles, intoning: "May these candles be blessed and purified by the holy water in the Name of the Father (+) and of the Son (+) and of the Holy Spirit (+)". This is followed by Dismissal.

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theologian would take the first familiar passage from the works of some Father which clearly supported a given dogma, and incorporated the passage into his system. But when it became apparent that individual passages taken in isolation did not provide sufficient ground for judging all the teachings of the Father of the Church, let alone drawing conclusions regarding their accord with the voice of Tradition, it became necessary to cull the most important passages from the Fathers to bring them together. This resulted in the appearance of *catenae*, i. e. collections of patristic witness on various theological issues.

"...Subsequently the study of the Holy Fathers on the basis of such collections proved unsatisfactory for the demands of theology. Thus... a new science called patrology was born at the end of the 17th century."

The second and largest section is "The Concept of Holy Fathers". "First and foremost," says the author, "those ecclesiastical writers should be regarded as fathers whose faith and sanctity are confirmed by Holy Scripture, the primary Christian authority. On this basis St. Clement of Rome (Phil. 4. 4) and others are approved. Next, those ecclesiastical writers should be regarded as fathers who were recognized as such by the Holy Church at the Ecumenical Councils. But not all the holy writers have been approved at the councils, firstly because there was no occasion to mention them and secondly because many appeared on the horizon of Christendom after the councils. Therefore one must turn to other sources—that of the Orthodox Church which is our guiding light. In recognizing the true fathers among ecclesiastical writers we are not left without adequate guidance."

The author goes on to say that the concept of "Fathers of the Church" is not restricted exclusively to those ecclesiastical writers who were hierarchs or clergymen, but also includes laymen such as Justin Martyr. "Those ecclesiastical writers are generally called Fathers of the Church, who through their works, according to the Blessed Augustine, have helped to inculcate in the Church the teachings of her Heavenly Bridegroom and His Apostles." St. Clement of Alexandria says that we call those men fathers who catechize us [by their homilies]. The teachings which are sown, in the words of Solomon, are hidden in the heart as in the earth (Prov. 2).

The third section is "Different Appellations

or the Fathers". "Some of the Fathers of the Church are called Greek, and others Latin, depending on the language in which they wrote. Western Christians also distinguish early and new fathers. The early fathers are those of the first six centuries, the last of which was Pope Gregory the Great, Bishop of Rome. Not all the new writers are called fathers in the West, but only the most important, renowned for their learning and piety, those who are deserving of the Church's approval... Finally, it should be noted that among the most Holy Fathers those who achieved greater renown than others on account of their outstanding spiritual feats and in particular the purity of their teachings, and who in this respect were especially singled out by the Church, are for the most part called Teachers of the Church."

The next section, "Teachers of the Church", introduces the names of teachers of the Greek and Western Churches. "In the Greek Church those honoured with this highest of titles include St. Athanasius, Bishop of Alexandria, the Father of Orthodoxy, an unshakeable defender of the faith throughout his life, who suffered much persecution by the Arians but was never defeated († 373); St. Basil, Bishop of Caesarea, his home town, **promotor**, perfecter of monastic life, a courageous **athleta** in the struggle against the Arians († 379); St. Gregory, Bishop of Nazianzus, a man outstanding in his life and learning, one of the greatest enlighteners in the Church († 389); St. John, Bishop of Constantinople, called Chrysostom and the Christian Demosthenes for his extraordinary oratorical ability, a great man who through his words and life contributed tremendously to the success of Christianity († 407)."

"In the Western Church those considered worthy of the highest title of teacher include St. Ambrose, Bishop of Milan, a man of the greatest piety and virtue who defended Orthodoxy against the Arians, an acknowledged pillar of faith and its unassailable fortress (**turri**), († 397); St. Jerome, **integerrimum exemplar** of the holy life, who was like a roaring lion in the struggle against heretics, an ascetic who spent the latter portion of his life in the Bethlehem Wilderness, immersing himself in the monastic life and in scholarship († cr. 420); the Blessed Augustine, Bishop of Hippo in Africa, **pater atque magister** of theologians in the West, known throughout the world for the extraordinary sanctity of his life, his numerous books and victories over the Arians, Manichaeans, Donatists and Pelagians († 430); St. Leo the Great, Bishop of Rome, a sagacious and prudent defender of the true faith, **nemini**

secundus zelo religionis, one of the most distinguished pastors of the great Church of God († 461)." In the concluding section—"Fathers of the Church"—the author singles out the ones who are called "Apostolic Fathers", i. e. those who were disciples and followers of the Apostles.

The article printed includes bibliographical references to Greek and Latin works cited by the author.

THE HISTORY OF THE TRANSLATION OF ORTHODOX LITURGICAL TEXTS

Forty years ago a first complete translation into German of the Orthodox Church Triodion was published which was the work of the Roman Catholic Hieromonk Kilian Kirchhof, the famous philologist and great pioneer of the ecumenical East-West rapprochement.

Father Kilian was born on December 18, 1892, in the small village of Ronkhausen, Westphalia (West Germany). At his Baptism, at which 16 godparents were present, he was named Joseph. His brothers and sisters died in infancy and soon he lost his parents as well. He was adopted by a certain Peter Bausman who lived in the same village. Joseph, who was 14 at that time, was a bright boy and a diligent pupil. The parish priest gave him private lessons, and Joseph covered a three-year course in one year and was enrolled at the gymnasium in Attendorn as a third-year student. At the end of the course, when the time had come to choose a profession, he declared, to the surprise of his foster-parents, that after a thorough consideration he had decided to become a monk. The foster-father took the boy to the Franciscan College of St. Louis in Flodrop, Holland. Back home Peter Bausman said: "Now I can thank God for taking Joseph under His protection". He had no way of knowing then how and to what extent God would take this young novice under His care and how completely Joseph would submit to His will.

Joseph's initial preparation at St. Louis College was that of an ideal monk in the manner of St. Francis of Assisi, the father of the Western Church monkhood. After entering the monastery at Warendorf (Westphalia, West Germany) on April 19, 1914, Joseph was robed in the brown habit of the Franciscans. He took his vows under the name of Kilian and entered the philosophy class of the seminary in Dornsten but in 1916 was drafted into the army. Apart from the Prayer Book and Bible the young

recruit carried in his bag the works of Homer. These books accompanied him right to the front in Libau and Mitau (now Lepaya and Yelgava, Latvian SSR) where he saw Orthodox churches for the first time in his life. On his return home, during the Christmas holidays of 1918, he took his final vows and dedicated himself completely to God. He was then ordained hierodeacon and on April 1, 1922, hieromonk by the Archbishop of Paderborn. Meanwhile he continued with his studies. He had permission to celebrate the Eucharist but he did not yet preach at that time. He delivered his first sermon on Christmas Day 1922, in the small village of Orlinghausen near Bielefeld. Later he referred to the small church there as his "first love".

He was assigned to teach Greek and Latin at St. Louis College in Holland. He was, without any doubt, an experienced linguist even then and, furthermore, a very gifted poet, but, as his colleagues soon discovered, teaching was not his vocation. He was sent to Dornsten to help the parish priest. But whatever his activities and however diligently he performed them, the impression was that Hieromonk Kilian had not yet found his calling and did not seem to know where and how to apply his energies.

In Ehrenstein where he was sent in 1926 he accidentally came across Orthodox liturgical hymns to the Holy Spirit composed by St. Simeon the New Theologian in the 10th century. Upon reading the first lines of these wonderful hymns of the Orthodox Church, Father Kilian was filled with spiritual exultation which grew as time went on. It can be said that the desire to have the texts of this divine poem at hand caught him as in a whirlwind. He began to search but in Germany these texts were impossible to obtain. This led him to seek ways of expressing in his native German language the finest nuances of the Greek text conveying even the sound of the vowels and the rhythm of syllables in order to preserve in the translation the lofty artistry of these hymns. And so, Father Kilian set about translating beginning with the works of St. Simeon the New Theologian, whom Father Kilian was to resemble so much later: slandered, banished, but nevertheless completely dedicated to the Lord's will. St. Simeon died in 1022.

In 1927, Father Kilian was sent to the monastery in Essen, the heart of the industrial Ruhr. There he began his great work—the translation of the Triodion prefaced with a prayer to Christ, the Resurrector of the dead:

"Thy illuminating light, O Christ, hast resurrected me,

To see Thee is to return to life, to resurrect,

Come, True Light, come, Eternal Life! Come, Innermost Mystery! Come, Ineffable Delight! Come, Inexpressible!

O Come, Resurrection of the dead!"

Father Kilian was a poet and a scholar. When checking the rhythm of the translation from the Greek into German, the quiet church was filled with sounds of the hymns which he recited and sang.

From Essen, where to this day the church is dedicated to St. John of Damascus continuing the work of Father Kilian of acquainting the people with the Orthodox Church service, he was transferred to the monastery in Ritberg, Eastern Westphalia, where he was able to complete his most voluminous translations and at the same time, to minister to the village parish. At the monastery, because of the great number of his books, two cells were allocated to him.

How important were his translations and how highly they were evaluated by scholars at the time may be gathered from the review written by one of the best friends of Orthodoxy in Germany, the famous Marburg professor Friedrich Heiler, on the occasion of the publication in 1936 of the first three volumes of the Triodion (entitled "Prayers of the Eastern Church"). Prof. Heiler, who himself was preparing the ecumenical rapprochement of our days, described it as "a tremendous work translating the hymns of the yearly cycle of the Byzantine rite undertaken by the German Franciscan...." The answer from Father Kilian said: "This work is intended for the unity and reconciliation of Divided Christendom. I foresee the walls of prejudices gradually collapsing. Today, after forty years, these predictions are coming true. Father Kilian, however, was not fated to witness them. But what a bridge he had built between West and East in his lifetime!

The Russian Athonite monk, Vasilii Krivitshein (at present Archbishop of Brussels and Belgium), also responded to Father Kilian's translation. He wrote in his letter dated January 22, 1936: "This translation contributes a better and deeper knowledge of the spirit of the Orthodox Church liturgy. It is a great step towards overcoming the barrier of mutual misunderstanding and enmity which, unfortunately, separates the Western world from the Orthodox Church."

In that year of 1936, Kaspar Klein, the Roman Catholic Archbishop of Paderborn, after reading the translated Triodion reassured Father Kilian by saying: "Your work will be of fundamental significance for the rapprochement

ween the Eastern and Western Churches." Paderborn is one of those German cities where the spirit of this rapprochement is progressing. The well-known Adam-Müller-Mineralogisches Institut functions there with its best ecumenical library in the Federal Republic of Germany. Paderborn is the seat of the Orthodox-Catholic society "Meeting with the Churches of the East"; there resides Prof. John Meyendorff, the editor of all the other works by Father Kilian, in particular the translation of the hymns of the Orthodox Church Menaion. Father Kilian was also honoured and praised for his work by the Athens University, by prominent experts in Byzantine hymnology and music; and what gave him especial joy was to hear from Holy Athos, from the Russian monastery of St. Panteleimon.

Father Kilian corresponded with hierarchs, scholars, monks and painters in Greece, Russia, Yugoslavia and in other countries of the Orthodox tradition, as well as in Belgium, France, Holland and even South Africa. His correspondence (he wrote several thousand letters) though of a scholarly and technical nature, was above all profoundly spiritual and imbued with pastoral feeling. This exceptional activity of the priest, to help scholars, poets, and painters, composed the major part of his correspondence. Everything he wrote in the Prefaces to his books concerning communion with God, contemplation and prayer reflected his personal feeling and experience. One should not forget that it was the period of the fascist, hate-hating regime of Hitler and his henchmen. On October 21, 1943, Father Kilian was arrested by the fascists in Dortmund when he was in the vestry of a parish church after saying Mass. The reason given for his arrest was allegedly "statements against the state order". He was imprisoned in Dortmund pending trial. After he spent three weeks in the prison in Dortmund and was then taken to Berlin, where, on March 7, the trial began before the supreme fascist tribunal, the so-called People's Tribunal. His answers at the trial are archive material. Among other things he said: "...All my strivings and my work have been to acquaint the West with Orthodox liturgical hymns which are masterpieces of Byzantine literature. And because they were translated into German the West came to know them for the first time... Since 1936 my books have been published in approximately 39 countries and on four continents except Australia..." But his brilliant activity of his activities and his worldwide work proved detrimental and resulted in the tragic outcome. After a lengthy procedure con-

ducted for form's sake, and the speeches of the state counsel for the defence wholly without effect, the Supreme Judge of the Third Reich, Roland Freisler passed the death sentence on March 7, 1944.

A quarter of an hour after he heard the sentence, Father Kilian wrote his testament in Latin: "*Valedicens omnibus...* I pray to God for all my brothers; deprived in the end of any men's support and trusting only in God's help I die to the glory of Christ. I die so that Christ may live and reign in my land." The protest against the sentence signed by outstanding scholars — orientologists and Byzantologists — (among them Prof. Nikolai Arseniev of Russia, liturgist Anton Baumstark, a well known translator of Russian literature, Rheingold von Walter, Prof. Adolf Rücker) — and presented to the fascist authorities by the Papal Nuncio Orsenigo was ignored. One cannot help admiring the courage of all those who signed this document, and there were many besides those mentioned above.

But the most amazing was the fact that in the face of inevitable death Father Kilian's sole concern was the fate of his work. He wrote: "This work has spiritually enriched my life."

After the sentence was pronounced Father Kilian spent another month and a half in prison. The fatal day arrived — April 24, 1944, twenty-two years and twenty-two days after his ordination. The parish priest gave him Holy Communion. And two hours before the execution Father Kilian wrote to the superior of his monastery, Reverend Father Elias: "I beg you to see to it that the liturgical texts I have already translated are published!"

Hieromonk Elpidy Markotter, Father Kilian's brother worker, the only person who had assisted him with his translation, could have been the most competent to carry on his work. But he too drank from the same cup of bitter woe and death — he perished on June 28, 1942, in the concentration camp in Dachau at the age of 31. To this day nobody has been able to complete Father Kilian's work. The texts of the Orthodox Menaion translated by him have not been published yet. And thus ends Father Kilian's letter to the father superior: "At this hour I am commending myself into the hands of our Merciful Judge — Christ. I am shedding my blood together with the expiating Blood of our Saviour into the ocean of His infinite love for mankind. Till we meet in Paradise!"

The execution took place in Brandenburg. The fascist butchers beheaded Father Kilian togeth-

er with nineteen other Roman Catholic priests. The urn with his ashes was sent for burial to the cemetery of the Franciscan monks in Verl.

Father Kilian was a true martyr for his faith; a pioneer and labourer in the matter of East-West reconciliation. And now his liturgical translations are being used in many Orthodox churches in Germany. Eternal memory to the assassinated servant of God Hieromonk Kilian, the advocate of the union of Christians in the Orthodox faith!

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EGYHAZI KRONIKA

The Hungarian journal "Egyhazi krónika" ("Church Chronicle"), which is published by the Deanery of Hungarian Orthodox Parishes in Budapest, has celebrated its 25th anniversary.

In the first issue of the journal for 1977, the editorial board marked the event with a survey of the activities of the journal for the period. The article pays tribute to the founder and first editor of the journal—the first Dean Administrator of the Hungarian Orthodox Parishes, Archpriest Ioann Kopolovich (now Archbishop Ionafan of Kishinev and Moldavia). When the Moscow Patriarchate received under its jurisdiction the Hungarian Orthodox Parishes and gave them canonical existence and possibility to work, our journal came into being. Its aims and purposes were outlined in its very first issue: to supply Hungarian Orthodox literature which was lacking and to extend the theological and pastoral knowledge of the Hungarian Orthodox clergy in order to better satisfy the spiritual needs of their parishioners; to acquaint its readers with the teaching and the most important events in the life of the Universal Orthodox Church; the preaching of peace, unity, love, and appeals to work for the maintenance of peace among nations.

The scope of the journal during its twenty-five-year existence has extended—now it informs the readers not only about the events in the life of Orthodoxy, but of all Christendom as well. In addition, the journal also assumes the task of representing Orthodoxy to other Christian confessions within Hungary.

On its pages the journal gives the most important developments in the life of the Russian Orthodox Church, of the other Local Orthodox Churches, as well as of Hungarian communi-

ties of national Orthodox Sister Churches—Bulgarian, Bulgarian, and Romanian.

Thanks to the outstanding abilities of its editor—Archpriest Feriz Berki who, from the very beginning, has been on the staff of the journal and in the last twenty-three years editor-in-chief—the journal carries many theological articles and essays covering the Orthodox teaching and the life of the Church.

The following articles were written, and others, by Father Feriz Berki himself, and foreign authors: What is Orthodoxy? (1952), The Essence of Orthodoxy According to the Teaching of the Holy Orthodox Church (1955), Sermon in the Orthodox Church (1955), From Sacrifices to the Lighting of Candles (1955), The Liturgy of the Presanctified (1955), The Unity of Orthodoxy (1957), The Unity and Diversity of Christianity (1958), Filioque (1959), Our Church in the Light of Western Theology (1960), Liturgy of St. James (1960-1961), Schematic Essay on the History of the Church from the Schism to Our Day (1962), The Orthodox Church Today (1962-1963), Following Christ in the Manner of Eastern Christianity (1965), To Get to Know Each Other (1971), The Orthodox Church and Ecumenism (1973), Orthodoxy in the Eyes of the Modern Orthodox (1976-1977).

Many an article was written by members of the hierarchy, clergy, and laity of the Russian Orthodox Church, for example, by Metropolitan Nikolai Yarushevich, Metropolitan Nikodim of Leningrad, Metropolitan Antoniy of Surazh, Archbishop Ionafan of Kishinev, Protopresbyter Vitaliy Borovoy, Archpriest Ioann Belevtsov, Archpriest Leonid Kuzminov, Aleksei Bugayevsky, and many others as well as by Greek, Romanian, Bulgarian, and Czech authors.

There was no event of great significance in the life of Orthodoxy or the ecumenical movement, in the struggle of peoples for peace, in the service of the Orthodox Church to humanity, of which the "Church Chronicle" would not inform its readers.

The main line of the journal during the entire period of its existence has not changed and one can wish its staff to continue on the road of teaching and sacred traditions of the Holy Orthodox Church. May the blessing of God be upon their work.

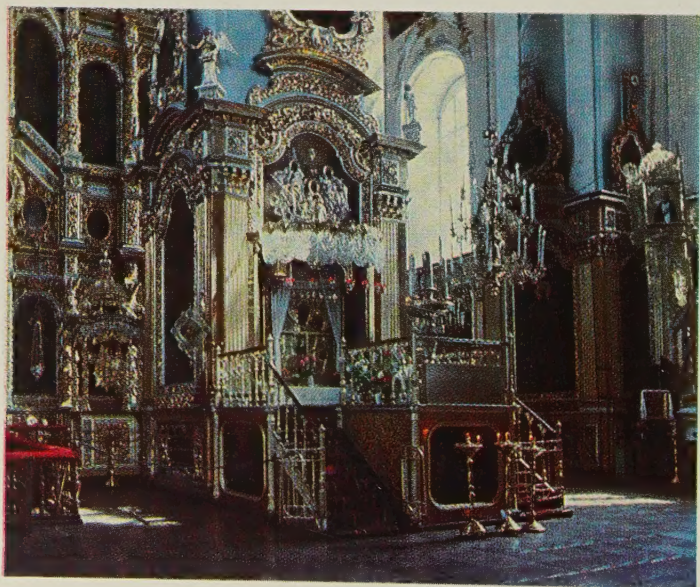
Archpriest IOAKIM BABINCEV

See the information on the book "The Local Council of the Russian Orthodox Church" p. 67.





A copy of the Smolensk icon of the Mother of God in the Dormition Church
in Novodevichy Convent, Moscow



Interior of the Smolensk Cathedral of the Dormition. Below, left: miraculous Smolensk icon of the Mother of God



Churches of the Smolensk Diocese dedicated to:
 1) the Transfiguration of the Lord, Lipitsy Village
 2) St. Nicholas, Nikolo-Yarovnya Village
 3) the Transfiguration of the Lord, Baskakovo Village
 4) Sts. Antony and Feodosiy of the Caves, Chersk Village
 5) the Protecting Veil of the Holy Theotokos, the town of Demidov



